

MISSIONARY HERALD

JANUARY 1951 • PRICE THREEPENCE



THE FIELD IS  THE WORLD

The Missionary Herald

of the Baptist Missionary Society

The Task for 1951

By F. C. BRYAN, M.A., B.M.S. Chairman

IT is a somewhat grim situation which at first sight confronts the Baptist Missionary Society in each of its overseas fields at the beginning of this new year. The door seems to be closing against the continuation of wide-scale missionary activity in China. A vigorous resurgence of Hinduism has accompanied the victorious nationalism in India. In Pakistan Muslims naturally are occupying the main influential posts, and this will seriously limit the opportunities for non-Muslims in the public service. In Ceylon mission schools face the possibility of Government requiring the teaching of Buddhism. Rapid industrialisation in Congo is creating new problems for primitive peoples. In the West Indies racial questions create delicate situations from time to time.

All these things add to the strain of missionary work. And over all there hangs the menace of war and the drain on the "sending" nations, especially of the preparations for war that are designed to prevent it.

And yet, as Angela Thirkell might have said, "Cheerfulness keeps breaking through." Passers by down Gloucester Place one morning last April, for example, might have been startled by the unexpected strains of a vigorous doxology from an upper room in No. 93, where the news had just been broken that the giving of the churches had reached a record height and there was no deficit. Cheering news from the home front indeed!

THIS was matched by good news continually arriving from abroad. "Our churches in Shantung are shedding their fears and getting their second wind. They are finding all sorts of new ways of service." "Our Bible School students are a very promising lot. To satisfy Communist requirements they combine their studies with market gardening. They are going to keep their faith whatever else they lose." "Mrs. George Young has penetrated the bamboo curtain and rejoined her husband in Sian." "Thirty-

three baptisms in Sian." "Enrolment in our school in San-yuan has risen from 70 to 200." "We have a Bible Study group of indoctrinated Communist students studying St. Mark's Gospel."

Does the post from India come in? Here's a fat newspaper. It is a leading Calcutta newspaper celebrating its centenary. And it is all about Carey. He founded the paper out of which it grew. His story is told, his name is praised through many columns. The street outside his college in Serampore is henceforth to be called after him. And all this in a day when India is busy discarding English ways and names and influences!

Here's news, too, from the hill country of Lushai—head-hunters within living memory. "You will be interested to hear that they have applied to be registered under the new Government as a Christian community." By what right? Out of a population of 36,000 there's a Christian community of 31,000, 12,000 of whom are baptized church members. What better right? Cheers again.

Or turn to Congo, and the same kind of news arrives. The new church is now opened in Léopoldville, built from the Ter-



Rev. F. C. Bryan

Jubilee fund. The diamond jubilee has been celebrated in Upoto-Pimu, and the golden jubilee in Quibocolo—the peak of the celebrations, 104 baptisms. Yet more cheers! And so it goes on.

IF the year dawns sombrely, there are gleams of light. The quiet, steady work of preaching, teaching and healing in the

name of Christ goes on. Three times as many Christians in Asia, six times as many in Africa as at the turn of the century! And still they are coming in.

It was written in the dark ages of St. Benedict when barbarism ran rife and signs of hope were few, "He found the world in ruins and his mission was to restore it . . . so quietly, patiently, gradually, that often till the work was done it was not known to be doing. Silent men were observed about the country or discovered in the forest digging, clearing and building; and other silent men, not seen, were sitting in the cold cloister painfully copying and re-copying the manuscripts which they had saved. There was no one who drew attention to what was going on; but by degrees the woody swamp became a hermitage, a farm, an abbey, a village, a seminary, a

school of learning, a city." In a word, the creative work of the Spirit caused the wilderness to blossom as the rose.

Even so it is with the quiet, patient, life-giving, unadvertised work of the Spirit in the B.M.S. in a world where sin and strife

work death. What better thing can we do, what more practical thing to overpower the dark forces that threaten to engulf us, than to strengthen forces such as these in the world which bring light and love and life?

Forward Looking in South Asia

By G. H. C. ANGUS, M.A., D.D.

Dr. Angus was successively Professor, Principal and Master of Serampore College between 1916-1950. He is now serving at Headquarters as an Associate Foreign Secretary.

ONE of the many reminders of the close contact in the past between India, Pakistan and the West, lies in the fact that while the varied races of that sub-continent each has its own New Year's Day, yet the countries as a whole still observe the Western calendar. We may then legitimately use the present occasion for asking under what conditions and with what future prospects the peoples, and especially the Church in India and in Pakistan, enter upon the year 1951?

"India and Pakistan"—how awkward it is to keep on repeating the two names! And yet there is no single name to express what was "India" until three and a half years ago. However world events may develop—whether the Korea "incident" will in the end bring blessing or not, whether the nations of the world are drawn nearer to one another or whether the cleavage grows wider—(as this is being written

news comes that China has ordered her troops into Tibet)—the fact that India and Pakistan are two countries, at present alas estranged from one another, is of more immediate concern to all inhabitants of both lands.

The four major issues which have been the chief obstacles to that sympathetic understanding between the two nations which is so essential to their welfare, are the use of the canal waters which pass through both countries, the evacuee property, the value of the rupee and the various trade problems arising therefrom, and, above all, the future of Kashmir and Jammu, which is probably at the root of most of the bitterness.

In 1950 it was Bengal, in which so much of our work lies, that suffered most from communal and religious passion. One of our mission stations, Dinajpur, has the boundary line actually running through it. As yet there is one Bengal Baptist Union for East Bengal (Pakistan) and West



A Scene near Udayagiri, Kond Hills

Bengal (India). But the position has continually to be reviewed. The President and Treasurer are now in Pakistan, the Secretary in Calcutta, India, and except by flying, the crossing of the frontier for purposes of personal contact is an undertaking not lightly entered upon. Political relationship, then, is one very definite factor that has to be taken into account in all plans for our Christian work, especially in Bengal, and it is likely that, as in the recent past, so in the coming year, there will be only too many opportunities for the *ministry of reconciliation*.

INTERNAL politics have also to be considered. 1951 is likely to see important events in

each of the countries. Pakistan is still at work on its constitution. Its aim and its claim is to be a Muslim state, but its leaders have repeatedly affirmed full rights for minorities and full freedom in religious matters. That freedom is already incorporated in the far-sighted, statesmanlike constitution adopted by India, which is now due to proceed in November, to the quite stupendous task of holding the first general election under the new constitution, in which, in spite of widespread illiteracy, adult suffrage will be used. Much of the social and economic life of the country in the next few years will depend upon the result of that election; whether Congress will still hold an undisputed majority or whether

any appreciable success will be achieved by the Hindu Mahasabha, by the Socialists or by the Communists. Moreover, even though there is a basically sound constitution, the application of it may vary considerably in different parts of the country and by different parties. The new Assembly, when elected, will have profound influence over future years by the precedence it sets and the interpretation it adopts.

We have to remember that both India and Pakistan are new states, continually feeling their way. Their achievements since August, 1947, are very considerable, as are also the problems that confront them. From time to time some action takes place, or some circular, especially in educational affairs, is sent out that may cause consternation or anxiety to the Christian community, but it would be a mistake to rush to the conclusion that when such things occur, definite antagonism to Christianity is intended. We almost unavoidably look at things from our own standpoint, whereas the cause of the action may have been something entirely remote from what we imagine. It is to be hoped that in all such cases in the future, as has already happened sometimes in the past, friendly negotiations will lead to amicable agreement; but it is clear that again and again the Christian virtues of *faith and endurance* will be demanded of us.

THAT there has been a revival of the external rites of Hinduism in India is undoubted, though it is hard to say how far it is due to religious fervour and how much to nationalism. The

much more dangerous position for the Christian Church and one that is difficult to meet, is the pervading syncretism, the attempt to take a little from all religions, to form one on which all could agree; and the parallel doctrine that all religions are equally good and are merely different roads leading to the same goal. As followers of Jesus Christ, Who came preaching the Kingdom of God, our intense desire is fellowship and friendship and the gathering in of all peoples to one family, but *this* is a way that we cannot follow and now, as always, our witness will have to be to the *uniqueness* and absolute *supremacy* of Christ, the perfect revelation of God.

It is, however, only too likely that more than the clash of politics, international and national, and of religious thought, what will actually be uppermost in the minds of multitudes in India, both within the Church and without, will be the economic problem of maintaining life, with prices still rising and food often inadequate and hard to come by. Yet it is in the daily social life of the people that the Christian may be able to give his clearest witness. There is increasing emphasis today on the opportunity of the layman and there are few greater contributions that the Christian could make than the evidence of the power of God producing men and women, in the ordinary walks of life, of trustworthy, Christlike character, uncorrupt, unselfish, serving the community.

IN the light of the above circumstances, it is good to know that at the turn of the year our own United Conference,

representative of all our work in the two Bengals, Orissa and North India, will be meeting for the first time since before the war, to seek the will of God for the coming years. The general theme will be "The Church," and consideration will be given both to its inner life—its worship, ministry, Sunday School and Christian Home . . . and to

its outward expression through preaching and literature, education, medical and social channels ; that in the year that lies ahead, the whole Christian fellowship may, by worship and witness, make the fullest possible contribution to the life of India and Pakistan, bringing glory to God in the highest, peace and goodwill among men.

The China Situation

By ELLEN M. CLOW, M.B., Ch.B.

THERE is no such thing as "The China Situation." There are a variety of situations in China. Conditions are as varied as the climate, from the hot south to the cold north : as varied as the distances from Russia to Manchuria and Russia to Sian : as varied as the attitudes of the reporters of them, from the member of the Chinese Friendship Delegation, to the American business man. One report says "The currency is stable, the budget is 'basically' balanced (whatever that may mean), 90 per cent. of the railways are running satisfactorily, famine is non-existent, intellectuals can obtain outside news, the Church is welcomed in China."

Other reports suggest a rather different state of affairs. The level of the political consciousness is being raised. This means that "good" children receive praise for reporting on their parents and, if necessary, denouncing them. There is a voluntary custody of the tongue, people from rural areas are strangely silent. Discussion is carefully planned so that it may reach the desired

conclusion. Many churches have been closed, Bibles and hymn-books have been confiscated, preachers imprisoned and, in some cases, whole congregations summoned to the police court. From time to time Peking explains that local officials have done wrongly in being too enthusiastic in their suppressions, and have failed in understanding of the Government's tolerant desire to give religious liberty.

Recent news of the churches. "In most city churches attendance is large and is growing. More young people are coming to church, and many Christian fellowships are being formed in congregations, in the Christian universities and also in national institutions. On the whole, conditions in the rural areas are improving a little and there is greater freedom for holding Sunday services."

In Christian schools Christian activities have a place so long as they are sponsored by students. Worship services or Christian fellowships cannot be initiated by the staff, but in spite of this in some schools there is vital Christian activity among students. No

religious meetings are permitted on school premises.

Many *theological colleges* have more students than in recent years, but the numbers are quite inadequate for the Church's needs.

Christian hospitals are having a hard time. Some have been taken over by the Government, some are carrying on, some have had to close.

IN many ways some of the B.M.S. areas are reckoned as favoured ones. While generally there is tightening of activities of foreigners, yet within recent months Mrs. Young, Sister Maltby and Dr. Nancy Bywaters have reached Sian, the former from England, the two latter from Swatow. Increasing obstacles are causing hospitals to close down, and yet the B.M.S. hospital in Sian is ordering new instruments, is very busy, is financially solvent, and is continuing to hold ward prayers. In most quarters there is little hope of missionaries continuing their work, and yet in the B.M.S. fields some missionaries speak of high hopes for a few years of continued service.

In obedience to the Premier's request the Church is preparing to be self-governing, self-supporting and self-propagating, that is to say, "to purge itself of imperialistic influence." We, along with them, realise that this will be a grave matter. The Church will feel more isolated and many of its members care greatly about "the whole Body of Christ." Training of Christian leaders will be very difficult without the help

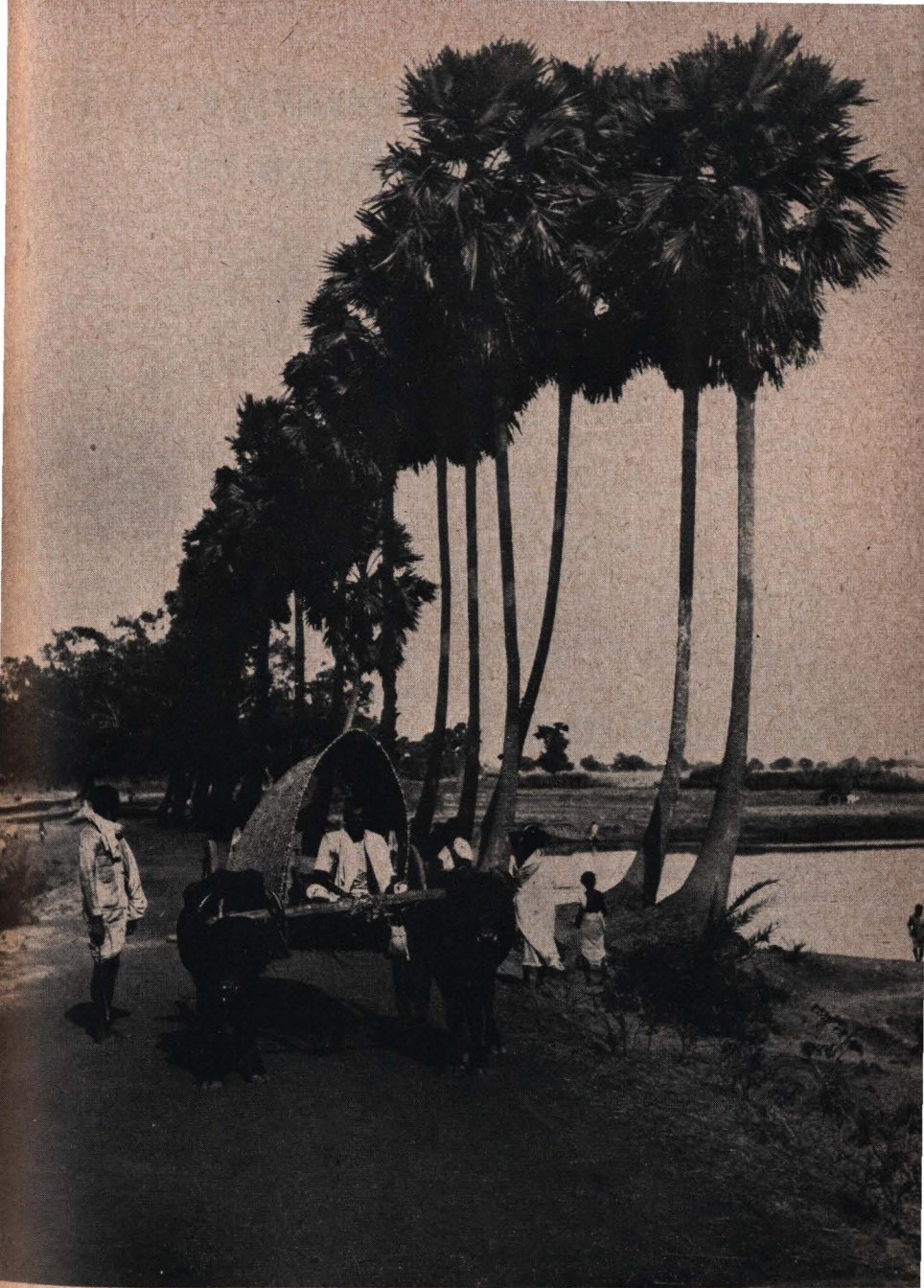
of the missionaries. The Church will be more perplexed by its rival loyalties to Cæsar and to God. Dr. H. H. Tsui, the General Secretary of the Church of Christ in China, when he met Premier Chou En Lai, said to him : "The Church of Christ in China is not merely a Chinese Church, but part of an ecumenical, international and universal Church." This leader has also said that without missionary witness there would be no Church in China today. He has pleaded for continued understanding and trust.

The Conference of British Missionary Societies has sent this message to the National Christian Council of China : "We rejoice in the continued opportunities open to the churches and Christian bodies you represent, of proclaiming in word and deed the glorious Gospel of Jesus Christ. We rejoice in the evidence we have had of your determination to serve the Chinese people for Christ's sake, amid the many changes which are taking place at home and abroad, and to promote the spiritual and material welfare of your people. We assure you of our prayers and our willingness to co-operate with your endeavours as much as we can in whatever ways you consider desirable. We pray for the blessing of Almighty God upon all your deliberations."

Will you, readers of the *MISSIONARY HERALD*, fulfil this pledge given in your name to your fellow church members there ?

(*This article should not be sent to China.*—ED.)

Cover Picture : Evening Shadows in the Kond Hills, India



On the road in Bengal, India

These Younger Churches

GOOD COUNSEL

OUR missionaries, especially in China, are saying more and more frequently and with an urgent sincerity, "Don't think so much about us. Think about the younger churches," and we do well to follow their good counsel. Not that the missionary's rôle is over, or that he now disappears from the scene, but the younger churches must capture the imagination, take the eye, and become the focus of our prayers. It is the missionary who must "decrease" and the younger churches that must "increase."

ON THE FIELD

TAKE a brief look at the situation of the younger churches in each of our B.M.S. fields, and realise again the universal truth behind Carey's words that the conversion of India could only be accomplished through Indian evangelists (with or without foreign help).

In China, perhaps in a measurable time, missionaries may have to take the consequences of expired passports, leaving the whole Christian enterprise in the hands of an indigenous church as guided and empowered by the Holy Spirit.

In India, Pakistan and Ceylon, lands which have recently gained political freedom, the churches also are moving towards "self-government, self-support and self-propagation," and after 150 years

and more of missionary effort, who shall say them nay?

In Congo, where the worship of things (materialism) is taking the place of the worship of spirits (animism), the churches need native leadership drawn from their own ranks.

In Jamaica, where the younger churches have already enjoyed 100 years of independence, and where partnership with ourselves in the B.M.S. is receiving further development, the Baptist community is shouldering evangelistic and educational responsibilities with courage and strong hope.

TREMENDOUS ENCOURAGEMENT

IN all our fields, therefore, the younger churches are moving towards the chief rôle, but during this time of transition to a new order, there must be no diminution in our prayers and no lessening in those sacrificial gifts which are despatched from our shores to Africa and the east.

The grand total for the year, the amount of which will be largely determined by the current three months—January to March—will be a tremendous encouragement to our fellow Christians overseas as they face in China a vigorous Marxism, in India a reviving Hinduism, in Pakistan an enthusiastic Islam, in Ceylon a nationalistic Buddhism, in Congo an insidious materialism, and in the West Indies an increasing opportunity.

J. B. MIDDLEBROOK

The Romance of Baptist Advance

By W. J. GRANT, M.A.

For the next six months it is hoped to include an article which deals with aspects of the Commonwealth and Empire Baptist Congress to be held in London from June 3rd to 10th. This first article is by the Rev. W. J. Grant, M.A., of Watford, who is Chairman of the Programme Committee.

BAPTISTS from all parts of the British Commonwealth of Nations will gather in London next summer. Two events will bring them there. With other members of our family of nations they will come for the Festival of Britain. They will also come for the Commonwealth and Empire Baptist Congress, which will take place from June 3rd to 10th.

A GREAT DEMONSTRATION

THIS will be a great demonstration of Baptist Advance.

It is not yet 350 years since the first English speaking Baptist

Fellowship was established in Amsterdam in 1609. In 1612 Thomas Helwys, with ten others, came back to London to found the first Baptist church on English soil. Since then the streams of Baptist life have flowed out to the ends of the earth. The story is a

veritable romance. In countries like America the stream is now a strong, deep river. In other lands the streams are still very small. But the general advance has been extraordinary. The late Dr. Rushbrooke quoted the figures of Dr. Alldridge to the effect that Baptist Advance between 1825 and 1925 was no less than 2,216 per cent. Roman Catholic advance during that same period was only 160 per cent. They demonstrate their advance to the full. If they had our Baptist advance to declare, what would they do?

The Congress of 1951 will represent Baptists in the British Family of Nations. They will gather from big Dominions like Australia, Canada and South Africa. There will also be Baptists from small countries like the Cameroons, and small islands like the Bahamas.



Rev. W. J. Grant

The idea of the Congress originated in the mind of the Rev. W. D. Jackson, B.A. He knows Australia and is loved by Australian Baptists. He believes that what is true of Australian Baptists is true of all those within the lands of the British Fellowship of Nations. Such has been his advocacy that invitations have gone out from London from the Joint Committee of the Baptist Union, the Baptist Missionary Society, and the Baptist Commonwealth and Colonial Society. The warm fraternity which beats at the heart of our peoples is revealed in the glad response received from all parts of the Empire.

MOTIVE AND PURPOSE

THE motive and purpose of the gatherings are set out :

(1) *Fellowship*—to bring together for the first time the representatives of the Baptist groups in the Commonwealth and Empire.

(2) *Mutual Enlightenment*—to inform each other what Baptists are doing for Christ in their respective countries.

(3) *Conference*—upon such vital matters as ministerial training, methods of church life, work among youth, etc.

(4) *Study of Missionary Needs*—to find what parts of the Commonwealth and Empire are without Baptist witness, and what steps should be taken to establish it.

(5) *Burning Issues*—to think and pray together concerning vital matters of human rights and human welfare within the Commonwealth and Empire.

(6) *History*—to promote study in relation to the origin and development of Baptist churches

within the Commonwealth and Empire.

(7) *Inspiration*—to meet in the hope that if all gather together in one place we shall find the Holy Spirit poured out upon us in fresh power for bringing the Commonwealth and Empire to Christ.

(8) *Continuing Committee*—whilst there is no thought at this stage of creating another Baptist organisation in the world, it may be felt wise to set up a Continuation Committee, the members of which can find what is the Divine path for our future fellowship together.

A COLOURFUL GATHERING

IT should be a colourful gathering. It is hoped that Chief Manga Williams, from the Cameroons, will be there. It was his grandfather who came to the rescue of Alfred Saker, when he and Mrs. Saker and the members of the young native Church felt the iron hand of Roman Catholic persecution and chose to be like the Puritan pilgrim fathers. The father of this Chief sold Saker land to build and begin afresh on the mainland.

They will come to London from Canada, where Baptists are numerically stronger than in the British Isles. On August 23rd, 1947, the Baptists of Canada linked up in "The Baptist Federation of Canada." These Canadian Baptists, alone among their brethren in the British Commonwealth, are responsible for the management of Universities. They have called two of them into being, McMaster at Hamilton, Ontario, and Acadia, at Wolfville, N.S. Canada is a land of far distances and wide open spaces. Its western

provinces are still its own mission field. This work began only eighty years ago, with the efforts of Pioneer MacDonald. There are peoples who speak no fewer than sixty different languages and are in over twenty national groups. There are Baptist Associations, such as German, Ukranian and Swedish. Their representatives will bring variety and a rich story.

There will be Baptist visitors from Rhodesia. They will link us with the pioneering work of the Rev. J. J. Doke, who so greatly influenced Gandhi. Frail in body, but bold in spirit, he wrote a novel called *The Secret City* to finance an exploratory

trek into Northern Rhodesia. Having written his report, his feeble body gave way on the return journey, and South African Baptists undertook missionary work in Rhodesia in honour of his memory, and to the glory of God.

THE OUTPOURING

WHAT a romance of Baptist Advance will be represented and recounted in London in June, 1951! One purpose of the gathering is that being gathered in one place there may be a fresh outpouring of God's Holy Spirit. May this be realised, and a new and greater advance result.

Ministerial Training in Jamaica

By KEITH TUCKER, M.A.,

President of Calabar Theological College

STRAINS of praise arise from the chapel of Calabar Theological College, in Kingston, Jamaica, early every morning, for the first engagement for staff and students every day is College Prayers. On the 6th October, however, strains of praise broke on the morning air earlier than usual. It was the anniversary of the founding of the college, and staff and students were celebrating in a special service that notable event.

The College was founded in 1843, and Tutor D. W. Jelleyman, M.A., and I, who are here through B.M.S. support, and the

Jamaican students who are here for ministerial training, are alike proud to think that Calabar is the oldest theological college in the West Indies.

BUT we do not only bless God for the past. In our own day, when modern Jamaica needs the very best type of minister that can be provided, we are not without signs of God's blessing.

We have to thank God that in these days there is no dearth of candidates for the ministry. In the present year we were able to send five trained men out into vacant groups of churches, and

CALABAR COLLEGE



Calabar College ; Principal Tucker and Students

we received four new men in their place. It is significant that in the past two years, the new men have included two who were educated at Calabar High School, and who were in good posts. One resigned his position as Chief Scout Commissioner for the island, and the other gave up a promising job in the Civil Service.

Apart from this type of man, most of the students come to us with less educational advantages than those enjoyed by men entering a British theological college. Nevertheless, with the cordial approval of the Committee, we are shaping our college course with the London B.D. in view, and this year two of our men passed the London Matriculation Examination, and two others, having matriculated, sat for the London Intermediate B.D. We hopefully await their results.

GOD has graciously set the seal of his blessing upon the work of our students in the

churches. Wanderers have been restored, the faithful encouraged, and in the last college session our students had the joy of instructing over a hundred persons in the principles of our faith, and after their baptism, receiving them into the Church.

As Principal, I have much cause for thankfulness, for I am greatly blessed in the matter of my colleagues and helpers. Tutor Jelleyman is a tower of strength, and Rev. W. N. J. Clarke, minister of East Queen Street Church, another B.M.S. representative, has rendered valuable service as honorary tutor. Mrs. Tucker acts as college matron, as a part of her missionary service, and staff and students, who have all meals together, owe much to her for the creation of the family atmosphere.

The Baptists of Jamaica contribute about £750 each year to pay for the general expenses of the college, where there are on an average about ten Baptist students in residence. The B.M.S. sustain the tutor and myself. We are grateful to all B.M.S. subscribers who help to make our work possible, and trust that this short sketch of the work may lead to increasing partnership in prayer.

World News



*A presentation to Miss Turney,
outgoing missionary to Ceylon*

Calabar High School Successes

RUDOLPH O. A. ROBINSON, who spent eight years in Calabar Boys' High School, Kingston, and gained the Jamaica Scholarship which carried him to Cambridge University, has now completed his two years' course by obtaining First Class Honours in the Mathematical Tripos.

In this he has followed his brother Leslie, who graduated at London University four years ago and is now in charge of the Department of Mathematics in the recently established University College of the West Indies.

Chester Harriett, another Calabar High School boy, who has served as school organist, has been awarded a scholarship at Trinity College of Music, London.

£1,000 in Seventeen Years

HILL STREET Sunday School, Poole, with about 150 scholars, has raised over £1,000 for the B.M.S. in seventeen years. This includes over 337,000 farthings. When Mr. Leonard Spinney assumed responsibility for the Sunday School missionary efforts seventeen years ago, the annual contribution was £3 1s. 3½d. This has increased each year until it has exceeded £100 in the last six years. Scholars and teachers have shared in this progressive movement. At the same time giving for other causes, including school and church funds, has increased. More important still, scholars' decisions for Christ have advanced. Five out of every six candidates for baptism and church membership for several years have come from the Sunday School. All the teachers are baptised church members. Poole Sunday School has shown what can be done.



*Jessie Summers,
missionary recruit for Patwal*

Fellowship in Prayer

Based on the Prayer Calendar

January 7 to 13.—Remember the Sunday Evening Communion Offering for the *Widows and Orphans and Retired Missionaries' Fund*. This is the Universal Week of Prayer, when we are invited to unite in praise for signs of spiritual awakening in churches at home and abroad, and for the World Council of Churches and related bodies that they may increase in spiritual power and effectiveness.

January 14 to 20.—Pray for work in *Barisal*, Bengal, with 3,600 Indian Christian brethren in 60 village churches, for missionaries engaged in pastoral, evangelistic and teaching work, and for the Bengal Baptist Union and its leaders.

January 21 to 27.—Seek God's blessing on stations in Pakistan on the eastern side of the Bay of Bengal.

Chittagong, the seaport—that growing opportunities may be seized by an increased staff. *Chandraghona*, with its hospital and leper work. *Rangamati*, with church and district work and concentrated efforts among women and girls.

January 28 to February 3.—Two long established Bengal stations—*Jessore and Khulna*—are in charge of Indian workers. Pray that through them the work may prosper and increase, and that needed European reinforcements may soon be forthcoming. Remember also the *Union Teacher Training College at Berhampore*, Murshidabad, with its B.M.S. Principal, in which several societies combine for the preparation of leaders of youth and children throughout the province of Bengal.

The possession and use of a B.M.S. Prayer Calendar will assist your thanksgivings and prayers. It is still on sale at 2s. 6d. (postage 2d.).

ACKNOWLEDGMENTS

(To 10th November, 1950.)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anonymous, 10/-; Anonymous, £200.

Women's Fund: Anonymous, "In memory of Mrs. Lily Palmer" (work in Africa), £3.

Translation Fund: Anonymous ("A recipient of Loving Kindness and Tender Mercies for 80 years"), £80.

Gift and Self Denial: "M. M. B.", £5.

The Wants Department wishes to acknowledge with grateful thanks, articles sent by "Old Age Pensioner," of Wallington.

MISSIONARY RECORD

Arrivals

- 17th October, Mr. F. W. Tranter, from Yakusu.
- 19th October, Miss H. K. Halls, from Berhampur (Ganjam); Dr. and Mrs. J. W. Bottoms and daughter, from Chandraghona.
- 24th October, Dr. and Mrs. V. H. Wheble and child, from Pimu.
- 27th October, Rev. J. and Mrs. Mudd, from Sian.

Departures

- 26th August, Rev. W. and Mrs. Foster and child, for Jamaica.
- 20th October, Rev. T. S. Howie, for Delhi.

- 22nd October, Miss W. D. Cuff, for Quibocolo.
- 7th November, Miss D. E. Belham and Mrs. V. Walters and child, for Patna.
- 8th November, Dr. and Mrs. J. F. Carrington, for Belgium (for study).

Birth

- 17th October, at Hong Kong, to Dr. and Mrs. P. K. Jenkins, a son, Herbert Stanley.

Death

- 11th November, at Golders Green, Mrs. L. C. Parkinson, Honorary Member of Committee.

NOMINATIONS for the General Committee must be received by the Officers not later than January 31st. They may be made by members of the

Society, contributing churches, Auxiliaries of the Society, the London Baptist Missionary Union, Baptist Unions and Baptist Associations.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

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of the Baptist Missionary Society

Opportunities and Needs in Congo

By H. R. WILLIAMSON, M.A., B.D., D.Lit.

THE Belgian Colonial authorities have recently introduced new measures and released considerable funds for welfare services. The notable contribution of Protestant Missions in this sphere was publicly acknowledged by the Governor-General not long ago when he spoke of "the debt of gratitude which Belgium and her African possessions owe to Protestant Missions for all they have done to better the lot of the native population, and for their great work of spreading civilization."

As a consequence of this appreciation and new policy, increased grants are now being offered by the Government for our medical work, and entirely new grants for our educational work, a privilege which hitherto has been the monopoly of the Roman Catholic Missions.

These grants bring new opportunities, of which our missionaries

desire to take full advantage for the sake of Christ and His Kingdom. But if they are to do so, an adequate and efficient missionary staff must be maintained.

In the medical sphere we are endeavouring to provide for the work of four central hospitals, three leper camps, six sub-station hospital dispensaries under the care of missionary nursing sisters, the supervision of twenty-two district dispensaries with African assistants, a large share of the medical census of the whole population in our districts, and the training of nurses, dispensers, midwives and other medical assistants in our central stations.

These new Government grants will enable us to extend and improve our buildings and equipment, increase stipends for trainees and salaries for African workers, and generally enhance our medical services. They have also made it possible for us to

co-operate with four other Societies in inaugurating a new project in the Lower River area for a United Hospital and Training School.

Unfortunately, however, our medical missionary staff has recently been seriously depleted, mainly by ill-health and family circumstances, with the result that Pimu hospital is closed, and in all probability the hospitals at Bolobo and Ntondo will be without doctors during forthcoming essential furloughs. Yakusu, with its widespread and varied medical responsibilities, is likewise undermanned. There is urgent need for at least three new doctors and four extra nursing sisters to maintain with reasonable regularity and Christian efficiency the above-mentioned medical services, which in every way contribute to the progress of the Gospel, the strengthening of the Church, and the extension of the Kingdom of God.

IN the sphere of Christian education also many advantages may accrue from these new Government subsidies, in better school buildings and teaching equipment, in providing for practical subjects in the curriculum closely related to the African environment and needs, and in improved grading and co-ordination of the whole educational system. But, better still, they will enable us to increase the meagre allowances of our African teaching staff, the majority of whom work in the 1,400 villages of our area as teacher-evangelists, and who have been aptly described as "the unsung heroes of Congo evangelism." The grants will also make more feasible the retention of the



Superintending overseers outside Pimu Church set out to visit village causes on bicycles provided by the Church members

better qualified amongst our teachers in central stations, who, although strongly tempted to take up much more lucrative posts in Government or industry, stick loyally to their missionary task.

It is also clear, however, that the acceptance of these grants imposes extra burdens upon our missionaries and calls for difficult adjustments in their customary schedule of work. The new regulations demand from them greatly increased hours of teaching in the schools, and this of necessity limits the time and thought they have been accustomed to give to the wider evangelistic task in the district. In spite of that, the missionaries are convinced that it is right to accept the obligations which accompany the acceptance of the grants; for there are over 50,000 scholars in our schools, and no restriction whatever is put upon their freedom to preach and teach the Christian Gospel. So here in fact they see in these grants not only the chance to make education more efficient and therefore more Christian, but an enhanced

opportunity to win the youth of Congo for Christ.

These grants will not relieve the Society's finances, as they will all be required in the field for the provision of better educational facilities. Indeed, additional funds from the B.M.S. will be necessary to enable our missionaries to fulfil certain residential and other qualifying conditions in Belgium itself inherent in the new regulations. Here again there are corresponding advantages: the better knowledge of French, a closer acquaintance with the Belgian people and their institutions gained in this way by our missionaries will make for better relationships with colonial administrators and an enhanced missionary opportunity in the Belgian colony, where, out of a total population of 11,000,000, the Christian community now numbers over 1,000,000, and where last year there were 1,600 baptisms in our area.

IN the neighbouring Portuguese colony of Angola there has been a rapid and gratifying increase in the membership of our churches. There were 745 baptisms last year. But the need grows likewise for the better instruction of the expanding membership, and the training of African teachers and preachers, both men and women, for the wider evangelistic task. In the B.M.S. area there are big fields with large populations as yet unreached with the Gospel, and our missionaries have stressed the urgency of occupying with resident missionaries two new centres of growing importance at Damba and Maquela.

The Portuguese Government

expects Protestant Missions to minister to the social needs of the people, and the B.M.S. has endeavoured through all the years of its history to maintain medical and educational work at each of our three main stations. Special difficulties have, however, beset us in this task hitherto owing chiefly to our inability to conform to yet another Government requirement, viz., that we should have Portuguese nationals on the staff of our central stations. Recently, however, this particular difficulty has been overcome and we are thankful to God that in answer to much prayer He has sent no less than five well-qualified evangelical Portuguese colleagues possessed of a genuine missionary purpose. Senhor and Senhora Machado of Leiria are at San Salvador, Senhor and Senhora Afonso of Lisbon are at Quibocolo, and Senhor Ferreira of Oporto is at Bembe.

Our missionaries in Angola are greatly encouraged by these accessions and we look forward to an extension of this most desirable and needed co-operation with our Portuguese Baptist churches.

We are, however, concerned with the possibility that our central hospital at San Salvador, when Dr. Shields takes his furlough later this year, may, through lack of available recruits, be without a missionary doctor.

All that has been written above concerning the increasing opportunities and pressing needs of Congo will surely induce us to pray the Lord of the Harvest that He will send forth more labourers into this field, ripening so rapidly to harvest.

A Chinese Christian Movement

The Rev. H. W. Spillett, China Field Secretary, sends this account of a venture inspired and directed by Chinese Christians.

IN 1921 Mr. Ching Tien Ying of Taian, in Shantung province, started a Co-operative and Savings Society. Some years later this developed into a Christian Settlement called *The Jesus Family*. The project began with a borrowed house, the renting of a third of an acre of land, and the purchase of three old looms for the weaving of cotton cloth. The company of about twelve broke with their former life to join this rigorous community where there were no private possessions, poor food and unceasing hard work. They were upheld by a common religious faith, a common awareness of the indwelling of the Spirit of Jesus, and a common conviction that

they were doing the will of God.

The original Chuang Family now has 500 members, and from it have sprung more than 100 Families in eight provinces in the northern half of China. Shantung is sown thick with Families. In other provinces they are more thinly spread, and the total membership is probably 6,000. The Movement is promoted by its members. For instance, a man who belonged to the Shantung community received a call to go to the north-west to found a Family. He set off on foot, carrying only a rice-bowl and a pair of chop-sticks. Some months later he arrived at his destination, and before long had founded

New Church Synod Executive in Shensi, China



a small community of which he became the head.

THE "saints" of the Jesus Families seem remarkable for their down-to-earth practicality. The division of their day is revealing. They spend five or six hours in prayer and worship, and seven or eight hours in work. As they work they sing, either verses of the Bible set to simple airs, or songs and hymns of their own composing.

Their economic planning and organisation are most impressive. At Ma Chuang they aim at economic self-sufficiency, but owing to lack of land this is not quite reached. The products of their industry, however, more than balance the budget, and provide reserves for stocking up equipment and for the founding of new Families. They build their own houses, churches and workshops. Artisans of all types are included in their ranks, and in big work projects the entire Family co-operates. Their chief income producer is a vermicelli factory which is for export only. Their own food is rough indeed. The regular morning meal is a thick vegetable soup or porridge; the only other meal of the day consists of steamed bread. But the community keeps in good health. For children, the aged and the sick, there is a special diet which includes milk from their own cows and goats, and eggs and meat from their own farm.

The work departments at Ma

Chuang include agriculture, building, carpentry, ironwork, shoemaking, needlework, tailoring, medical, nursery, primary school and kindergarten, and Bible school.

The children, who abound, go from the nursery through kindergarten and primary school, to vocational training in the workshops. Like their parents, the children live a communal life. Parents and children know each other, of course, but there are none of the exclusive relationships of the small family.

Ma Chuang has a well-staffed and well-run small hospital, consisting of two buildings which stand in a "jungle" of mulberry trees in a corner of the compound. The staff comprises a man and a woman doctor and nurses. Both doctors are well-trained and qualified. Their treatment is as up-to-date as possible. The medical work of the Family is regarded as its chief evangelistic agency. Outside patients are accepted, and conversions take place in consequence. The doctors constantly urge patients to pray, for without prayer the best medicines and treatment are of limited usefulness.

Whatever their future may be the Jesus Families are a successful, indigenous experiment in Christian living. They are a lesson in self-support, and they demonstrate a Christian communism based not on class conflict but on Christian faith and love.

Scenes from the Kond Hills, India. TOP : Rev. E. Evans conducts a baptismal service at Barakhoma; CENTRE : Proceeding with song to a baptism; BOTTOM : Rev. Bruce Henry conducts another baptism at Raikando.

See Pictures on following page



Givers Old and New

By J. B. MIDDLEBROOK, M.A.

WITH the end of the financial year moving rapidly into sight, a review of the situation, or of elements within it, may be of real value. In this connection my mind has been turning to the different categories of "givers" to B.M.S., and there are three classes in particular to whom I would address an appeal.

A FINE RECORD

There are those *whose giving to B.M.S. is long-standing*. It may be as long as 50 or 60 years ago, or even more, since they made their initial contribution. How grateful we are for such dedicated and long-continued financial relationship to the Society. How delightful is the "fellowship in the gospel" it represents. If the date at which such giving began was 1900, then perhaps it was the terrible Boxer massacres in China which acted as the powerful and poignant stimulus. If the date was 1892, then maybe it was the B.M.S. Centenary Celebrations that determined this "far-off gift." But if one's gift is dated by some particular event of years ago, does not the logic of stewardship demand that it be now brought up to date as required by present rising costs and increasing opportunities? If it was the overseas field in some event or personality, some incident or opening door, that produced the first gift, should it not also be the field that gives a new challenge now? What about the revival of ancient religions in India, Pakistan and Ceylon, the

new materialism in China, the Colonial welfare schemes in Congo, and rising costs everywhere?

ONLY VERY RECENTLY

There are those also *who are in the first days or months or years of B.M.S. giving*. How grateful we are for this newly-furnished help. Doubtless those amazing annual increases of recent years have been made possible by contributions such as these. In fact, we know they have, for there is the evident success of the 100,000 New Subscribers Campaign, and all its new enrolments. It is good to think that our new helpers, despite many temptations and much outside pressure, are not cutting down their contributions. So far as their personal budgets are concerned, the B.M.S. has come to stay, and its priority is high. Its claims are linked to stewardship and the sacrifices demanded belong, in however humble a way, to Calvary itself. We think of contributors whose gifts began in the Sunday School and in the home through the agency of a missionary box, but whose later gifts are the result of deliberate personal decision, and in that responsible sense represent the "putting away of childish things" (1 Cor. 13, 11). But ought not this process to continue? We ought always to be leaving behind some earlier stage in pursuance of an increasingly mature fulfilment of discipleship in service, prayers and, indeed, gifts.

HOW MUCH SHALL IT BE ?

Then there are those *who are about to give*. These include young people in whose minds Summer School experiences are working like a leaven. They include those also who have just been stirred by a missionary address or who have been challenged to quick financial reaction by an article in the *Herald*, or some other missionary periodical. They may include also others who have suddenly become aware of the basic relationship between missions and world peace, and who are consequently eager to furnish resources for this terrific spiritual warfare. But whatever the source of this

vigorous movement of heart and soul, the question that emerges is as to the amount of this initial gift. Let it be worthy of the cause and of the Lord whose cause it is. Let it be in proportion to all other commitments in home and leisure, in church and general charities. Let it bear the marks of sacrifice since it is offered as a substitute for personal service overseas. Let it stand in effective relationship to growing overseas costs in every department of missionary work in every single field. Finally, let it be given *now*, that is, before March 31st, the end of the current financial year.

A C.E. Society in India

THE Christian Endeavour Society at Howrah Church, Calcutta, is attended by about twenty members. Before each meeting hymns and choruses in Hindi and Bengali are rehearsed for singing in open-air meetings which are held on Sunday evenings between the Bengali and English church services. Large numbers are attracted, tracts are distributed and conversations are held with those who show interest. Messages are given in Hindi and Bengali, and the singing is also in both languages. Another open-air meeting is held every Thursday when magic lantern or film strip pictures are shown. These attract still larger crowds. Two faithful assistants—the Rev. Peter Sircar, who is pastor of the Bengali congregation, and Mr. Philemon Mandal, a keen young Christian layman who speaks equally well in Hindi and Bengali—share in these gatherings.

A Visitor in Calcutta

A FEW weeks ago the Rev. and Mrs. J. Sidlow Baxter of Charlotte Chapel, Edinburgh, visited Calcutta. Mr. Baxter's first engagement was in Carey Church when the building was crowded for the annual meeting of the Calcutta and Suburban Baptist Union. Mr. Baxter also preached to large congregations in the three English-speaking Baptist churches, and on the three following days in St. Andrew's (Church of Scotland) Church. This very large building was well filled each morning between eight and nine o'clock, and completely filled for the evening sessions. There were many conversions, some who had grown cold were brought back to living union with their Lord, and most of the Christians were deeply enriched in their faith and love. This visit will long be remembered by all who were privileged to share in it.

Cover Picture : A street in Kingston, capital of Jamaica

"The First Time"

By DOROTHY EVANS, Barisal, Pakistan

Summer Schools have made their way to India largely through the influence of B.M.S. Summer Schools in this country. Miss Evans describes a recent School held in Bishnupur, Bengal.

"THIS is the first time we've arranged a Summer School for the English-speaking young people of Calcutta." "This is the first time I've been to Bishnupur." "This is the first time I've slept in a dormitory and had my bath in an Indian pond." "This is the first time I've given my testimony." "— led a soul to Christ." "— preached from a train." These are the words and experiences of many of the forty young people of seven or eight nationalities who attended the Baptist Summer School at Bishnupur some weeks ago.

As day succeeded day, the faith of Mr. and Mrs. Eadie and the other members of the staff—who believed that this school was called into being by God—was honoured by a real consciousness of the presence and power of the risen Christ. God spoke to us through our speakers—Miss Mary Macdonald of Purulia, and Rev. A. A. Somerville, M.A., of Dacca—and through the times of quiet in the beautiful green shady compound. He also spoke to us through each other.

Many of the young people are

keen supporters of the "Youth for Christ" meetings in Calcutta, and their desire to give their testimonies was infectious. There were several others who "for the first time" stood up and told what the friendship of Jesus meant to them. The eagerness of the young Christians and the deep joy of the older ones as they spoke naturally, simply and with glowing faces about Christ their Saviour and Lord caused many of us to say, "It's the first time I've known such radiant witnesses."

And they were not only witnesses in the sheltered atmosphere of the school. The mid-week excursion to Falta on Wednesday turned spontaneously into a day of witness. Chorus singing in the compartment attracted small crowds at the railway stations, so we sang in Bengali and Hindi to them. Before we left each station waiting passengers and the ticket collectors heard John iii. 16, in their own language.

AFTER reaching our destination we saw not only places of historic interest, but also a large Hindu idol set up, with men, women and children flocking to worship it; for this is festival time in India. Again God spoke to our hearts and, at the suggestion of one of the school, we held a meeting in the open air for a large group of Hindus returning from their idol worship.

In a bedroom at the School



For many of these people it may have been a "first time"—the first time that they had heard that Christ had died for their sins. They heard it from the lips of a young man who had been converted from Hinduism just nine months ago. At the railway station, before we left, a crowd of about 200 gathered to hear the good news of Jesus the Saviour preached from the steps of the train; had they looked inside the compartment they would have seen, here and there, heads bowed in prayer that the Holy Spirit might touch and claim the hearts of the hearers. Here was spontaneous witness and spontaneous prayer support. Truly the living Christ was in us and working through us.

In a special way Christ came to us during the school. Six people "for the first time" accepted Him as their Saviour, and many others were led to pledge themselves to more faithful or more deeply consecrated disci-
 ple-



A group of Summer School members

ship. And all went back in the power of His Spirit to school, to college, to hospital, to daily work in Calcutta and elsewhere. And again we hear, "It is the first time . . ." "It is the first time we've attended morning service." "It is the first time we've had a group testimony at Youth for Christ." "She brought her friend to church, for the first time." What new experiences and adventures for Christ we shall all be led into we do not know. But the beginning has been made, and now these young people in Calcutta are living in Christ and working for Him, and His Name is being glorified in this great city.

Fellowship in Prayer

Based on the Prayer Calendar

February 4 to 10.—Our prayers this week are focused on the Baptist World Alliance. We give thanks for our witness and for links that bind us to our fellow-believers. We pray for the World Alliance officers and for those of the Commonwealth and Colonial Society, and remember particularly Baptists on the European Continent and in the Far East who suffer hardship for Christ's sake.

February 11 to 17.—Offer praise to God for news that comes of faithful witness and loyal service by Chinese Church leaders and members in *Shantung*. Seek the blessing of God upon the Shantung Synod, newly trained pastors and groups of village Christians, that by life and word they may commend the Gospel. The Rev. and Mrs.

T. W. Allen have been transferred to Ceylon.

February 18 to 24.—Pray for other forms of Christian witness in *Shantung*—for medical work and the Christian Service Institute in *Choutsun*, for work among women and girls, and for schools which still continue.

February 25 to March 3.—*Tsinan*, capital of Shantung, is the home of Cheeloo (Shantung Christian University). Give thanks for increased attendances at church services, for new Bible study groups, and for large daily attendances at the Whitewright Museum and Institute where thousands hear the Gospel each year. Pray for church and evangelistic work in the city and villages throughout a wide district.

News from China



Missionaries in Shanghai

THE general theme of the 14th Biennial Meeting of the National Christian Council of China, which met in Shanghai in November, was *The Gospel of Christ and the Church Today*. For the first time the Council was attended solely by Chinese.

AN enlarged meeting of the Standing Committee of the General Assembly of the Church of Christ in China also met in Shanghai.

THE Council of Christian Publishers has prepared a scheme to supply churches with libraries of carefully-chosen books on many aspects of Christian life and work. Two B.M.S. men—Mr. W. B. Djang and Dr. T. H. Sun—hold office, the first as Executive Secretary of the Council of Christian Publishers, and the second as Publications Secretary of the Christian Literature Society.

MR. R. H. P. DART, at present in Hongkong, tells of a Saturday Evening *Victory Hour* held in the Y.M.C.A. which is "usually attended by from forty to sixty young men". Over forty have made decisions to follow Christ.

IN the *Border Mission* a new centre has been opened at Lan Pa, among the Nosu tribe, and Mr. Madge hopes to get permission to travel there.

MR. UPCHURCH writes that church work at *Techang* continues with crowded meetings and a

BACK : Mr. Adam Black ; Rev. D. R. Edwards ; Rev. V. E. W. Hayward, M.A. ; Mrs. Edwards ; Rev. H. W. Spillett, B.A., B.D. ; Rev. J. Mudd, B.A. (now at home)

CENTRE : Miss Wheatley (now Mrs. W. Cranston Bell) ; Miss Gillian Hayward ; Mrs. Hayward, B.A.

FRONT : Mrs. Mudd (now at home) ; Mrs. Black

number of enquirers. Preaching and medical work are carried on in towns and villages on market days, when much interest is shown.

CHRISTIANS in Yen-an, Shensi province, have been meeting for years in conditions of great difficulty and hardship. It has been decided to re-open the work here, and the authorities have promised that land will be restored to the church, together with available materials.

MR. ELDER reports that in the *Anlois'un District* he held three series of four-day meetings with encouraging results. One was at a church which had almost died. About four years ago a local young man was persuaded to attend a Lay Preachers' Training Class, and through his efforts the atmosphere in this church has been changed. A handsome school has been built near the church building which is attended by about fifty regular worshippers.

THE *Sian Bible School* has eighteen students with five prospective ones. Four students are women.

Strengthening the Witness

By HENRY COOK, M.A.

Why a Commonwealth and Empire Congress? Why is it important? What is its aim? What may it produce? Mr. Cook, who is General Superintendent of the Metropolitan Area of the Baptist Union of Great Britain and Ireland, answers these and other questions.

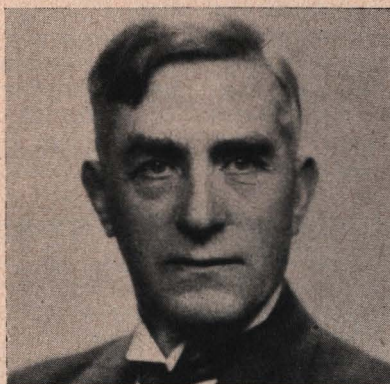
ALL over the world the witness for Christ is being made. And never surely was it more urgently necessary. Everywhere the tide of secularism seems to increase in volume, and the churches, especially in the lands of the earth most threatened, wonder lest they be overwhelmed by the flood that persistently laps against their shores. In China and Malaya and Burma can they manage to survive? Or, like the Nestorian Church, once a living thing in China, must they disintegrate and disappear?

These indeed, are anxious days for the Church of God, and, did the issue finally rest with us, we might well shake our heads in uncertainty. In our own land, after centuries of teaching and evangelism, the witness is often feeble and debilitated. Christians are obviously a minority, and not, one fears, particularly effective. If this is so in the green tree, what must it be in

the dry? Apart from the promises of God, and especially the seal set upon them at Calvary, what could we confidently say? As it is we know that the victory is ours in Christ, and come what may the gates of hell shall not prevail.

Only, we must be much in prayer. Not in any formal, conventional sense. But much in prayer because the burden of the Church's need is always on our heart, and we intercede because the burden is more than we can bear. We must never forget the faithful souls behind the various curtains, iron or bamboo, or whatever they are. And, we must not forget our own dear land where

an evangelical revival is desperately needed, and where, if it came, we would release spiritual power that would reach to the ends of the earth.



Rev. Henry Cook, M.A.

AFTER all, Britain is the heart of a far-flung Com-

monwealth, and round us gathers a great group of peoples and realms of every tongue who represent vast potentialities for good in the life of mankind. We stand for common ideals that we in this island have hammered out in the centuries of our experience—justice and fair play for all ; the right to live and think and speak as we want, without too much regulation and interference by external authority ; with, at the heart of everything, a sense of good humour and patience and friendly goodwill to other people. Our people have their faults, and they often fall below their own best level, but, taking things by and large, we have tried to create a way of life in all the nations of our Commonwealth that will mean security and happiness and peace for all.

If only we and all our associated peoples would remember the rock whence these ideals of ours were hewn and the hole of the pit from which they were digged ! The old story of Queen Victoria and the Bible represents literal truth. The secret of our life has been the Bible, and as we think of our greatest and noblest figures we can see it. Statesmen like Cromwell and Gladstone, philanthropists like Howard and Elizabeth Fry, Shaftesbury and Barnardo, missionaries like Carey and Livingstone and Grenfell, writers like Scott and Dickens and

Browning—how easy it would be to add to the roll of honour ! On folks like these our Commonwealth was built, and the Union Jack with its triple cross is the flag that flies above us all.

CAN we make this fact more real to our people today ? Can we make them see, and, with them, the multitudes not in our Commonwealth, that the secret of security and happiness and peace for all, is found in the acceptance of God's declaration of His grace and power in the Bible ?

That is what we aim at in the Commonwealth and Empire Baptist Congress to be held in June. Baptists are coming from many lands to the mother country and especially the capital city so intimately associated with the greatest moments in our history. They will, we hope, renew their contacts with our finest traditions as they see them in Westminster Abbey and the Houses of Parliament. But we want them to do more than that. Baptists from all the lands must meet and have fellowship and plan together a common strategy for the Kingdom.

Hence the Congress. Its programme deals with vital subjects, and we hope the meetings will be well attended. We must expect great things from God, and we must also attempt them.

Missions and Nurses

KEY positions in mission hospitals are held by nurses who have been trained by the Nurses' Christian Movement, an interdenominational world-wide fellowship through which groups meet for Bible Study, discussion and prayer. Many nurses

can testify that it was in a branch of the N.C.M. that they first saw the need for Christian missionaries. The Movement, whose address is 3, Cromwell Place, London, S.W.7, is in need of further support in order that its work may be extended.

In Balangir

"THIS is really a very beautiful place to work in with fields and trees and hills all around. But it is also a jungly place with plenty of tigers, leopards, panthers, bears and snakes. A great work is going on. Mr. Weller reckons there are about 1,000 people asking for baptism and waiting for someone to give them preparatory teaching. Last Sunday, which was a special young people's day, about fifty children and young people made their decision. A fine address was given that morning by an Indian lady."

ANNIE EADIE

Expectancy

"IT seems to us that there is a movement of God's spirit in Calcutta such as has never before been evidenced in our thirty years in India. Pray that the work which has begun may grow into a great sweeping revival, that the Church may be purified and that many young men and women may dedicate themselves to Christ's service so that the Church may not lack leaders in the days to come. Keep on praying for us, that we may be responsive to the leading of the Spirit of God, and bring many to Christ."

ANNIE EADIE

New Publications

Venture in Faith: The Story of the West Ham Central Mission.

By PAUL ROWNTREE CLIFFORD.
6s. (postage 4d.). Carey Kingsgate Press, Ltd.

HERE is a story of missionary adventuring in East London which traces the beginnings, growth and present range of the West Ham Central Mission. It is woven round its two central figures, R. Rowntree Clifford and his wife, and the band of colleagues whom they gathered about them. It emphasises the controlling purpose of the enterprise—the preaching of the Word to all and sundry, the building of a gathered company of the redeemed, and the equipping of a church for active service. Full of arresting incidents, the book is written with a restraint which adds to its power. Several full-page illustrations increase its interest.

In the Land of the Spicy Breezes. By SETH and JEAN STEPHENS; and **The Story of Sixty Years**, are two new B.M.S. publications. The first takes the reader to Ceylon, a B.M.S. field since 1812, and deals with its varied peoples and religions and the impact of the Gospel upon them. The fact that its authors are new-comers to the island lends freshness and appeal to the treatment of the subject.

The second pamphlet includes the story of an Upper Congo station—Upoto-Pimu—and the experiences of the pioneers told by J. H. Marker; and an account of the recent Diamond Jubilee Celebrations compiled by the present staff. It presents a vivid picture of the radical changes made by the Gospel.

Each pamphlet is copiously illustrated and is on sale at 2d. a copy for wide circulation in the churches.

Ten Critical Years. The decade from 1940 to 1950 was in many ways the most momentous in B.M.S. history. A survey of our work abroad and at home during this decade is now available in booklet form. The result is a record at once moving and challenging. Its use for personal reading and as a basis for addresses will prove enriching and rewarding. 6d. (postage 1d.). Quantities *pro rata*.

Mrs. S. B. Stephens and baby, with Sinhalese children



In Congo's Capital

DURING the last decade Leopoldville has almost doubled its population. Men from all parts of Congo have come to work for the great commercial companies there. Opportunities for evangelism offer and we of the B.M.S. cannot keep pace, for we are all too few for the task. No missionary couple was available to take charge of the large Bakongo group when we came on furlough; and so the work of shepherding the church of about 2,000 members, the oversight of the boys'

and junior schools in the large newly opened suburbs, and the care of the village schools and churches has had to be taken over by missionaries who already have so much work to do in other schools and churches of Leopoldville, and in preparing for the opening of the fine new Jubilee Church there. Pray that new workers may be called to accept the challenge and help to extend the Kingdom of God in that great city while the opportunities are still ripe.

M. B. SALMON

MISSIONARY RECORD

Arrivals

18th November, Rev. R. F. and Mrs. Tucker, from Lunghu.
22nd November, Rev. H. B. and Mrs. Parris and daughter, and Dr. T. H. Knights, from Yakusu.
3rd December, Miss E. Throup, from Palwal; Miss F. E. M. Pitman, from Dinajpur; and Miss E. M. Hallett, from Patna.
8th December, Rev. W. D. and Mrs. Grenfell and child, from San Salvador.

Departures

17th November, Mrs. G. Soddy, for Chandraghona.
21st November, Miss M. B. Carbery (from Lisbon), for San Salvador.
23rd November, Rev. Rudolph D. B. Cross, for Jamaica.

2nd December, Rev. A. E. and Mrs. Bastable and child, for Calcutta.
6th December, Miss E. W. Taylor, for Calcutta.
12th December, Miss G. Reiling (from Antwerp), for Yakusu.
15th December, Dr. and Mrs. S. L. Henderson Smith and two children, for Sian.

Births

11th November, at Birmingham, to Rev. J. C. and Mrs. Newton, a son, Graham Robert.
15th November, at Bolobo, to Dr. and Mrs. J. T. Gray, a daughter, Marian Joy.

Death

21st December, at Gateshead, Mrs. W. J. Austin, Honorary member of Committee.

ACKNOWLEDGMENTS

(To 12th December, 1950)

Legacies

THE following Legacies have been gratefully received in recent months:—

		£	s.	d.
Oct.	31st. Miss M. B. Goodman	1,737	19	10
	31st. Mr. W. E. Short	461	10	0
	31st. Miss M. J. Coles	1,601	14	4
	31st. Miss A. B. Jones	125	18	0
	31st. Mr. H. S. Purkis	284	0	0
	31st. Miss E. A. Simpson	1,450	0	0
Nov.	1st. Mrs. M. Griffiths	50	0	0
	3rd. Mr. J. Harries	2	4	0
	4th. Mr. A. Yates	50	0	0
	7th. Miss J. Andrews	50	0	0
	10th. Mr. W. J. B. Dainton (Medical £40 and General £40)	80	0	0
	20th. Mrs. M. Whittet	38	3	5
	21st. Miss F. A. Newbould	25	0	0
	30th. Mrs. E. A. Burson (Medical £500, and B.T.L.A. £100)	600	0	0
Dec.	2nd. Mrs. E. A. Burson (Women)	200	0	0
	9th. Miss R. A. Harrington	1,000	0	0
	9th. Mrs. S. S. Speare	8	0	0

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: M. W. Consett, 15s.; Anonymous, £100; Anonymous, "J. E. C.", £3 10s.; Anonymous, per Royal Bank of Scotland, £75.

Medical Fund: "Thanksgiving" (for Leper Work), £43; "A Well-Wisher for the Gospel," 1s.; "In loving memory of Margaret, 7th December, 1947," £1.

Women's Fund: "A Christmas Birthday gift for my King. In memory of a dear Friend," 10s.

Gift Week: Anonymous, £2; Anonymous (Swindon), 10s.

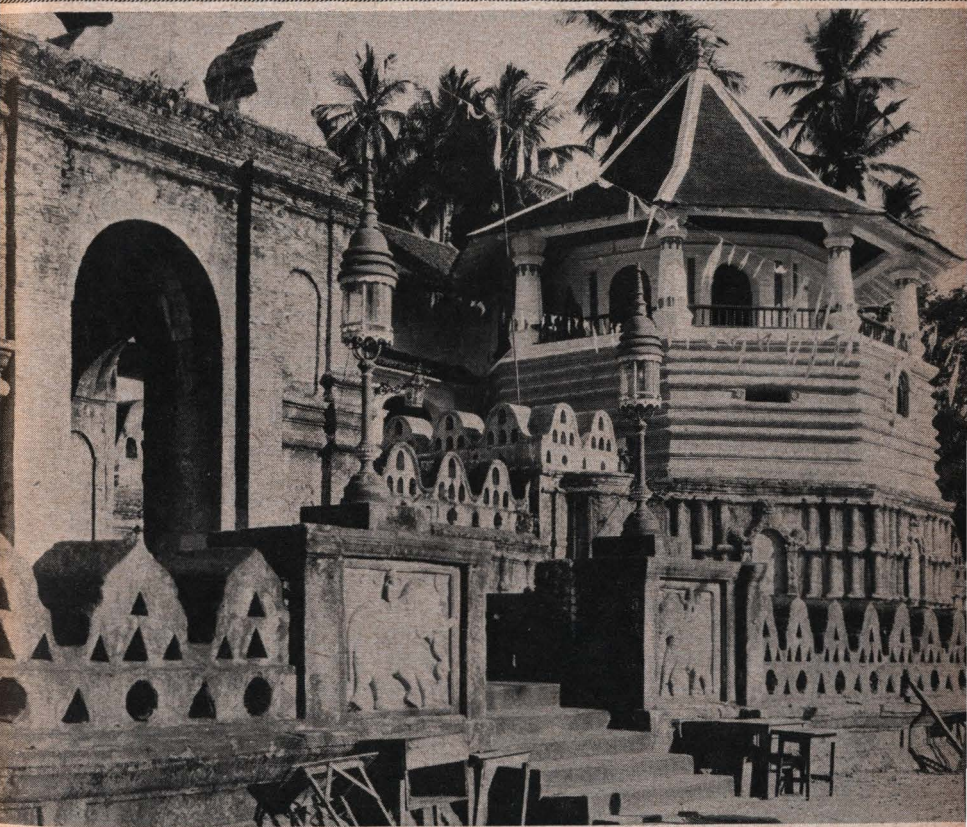
Erratum: Apologies are tendered for a mistake in the recently published Annual Report, where the contribution from Manvers Street Church, Bath, to the Carey Lectern Fund is given as 6s. 10d.; the correct figure is £6 10s. 0d.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C.4, Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

MARCH 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

“Blue Mountain”

By R. F. TUCKER, B.D., Lushai Hills

TO all who know the Lushai Hills the Blue Mountain has a special attraction. In a land of hills it rises above them all to a height of 7,000 feet. Not so long ago it was believed to be a place of evil spirits. No one dare sleep there or walk over it alone. Stories about its evil influences are legion and are still told with care in the nearby villages. It was to this mountain that my wife and I toured one May. Once the missionary only had to say he wished to tour and young men came, eager to carry his baggage. Today it is different. There are other ways to make money—many less exacting and more lucrative. No wonder then that we were delayed through lack of carriers and finally had to pay five Arakanese twice the normal rate, to carry on their backs, in tall bamboo baskets, our requirements for a three weeks' tour. Into those baskets we packed clothes, bedding, cooking pots, medicines,

books for sale, Bible pictures and all sorts of provisions.

We were a strange group. There were the five carriers with uncut hair tied in a top-knot. There were two Lushais, one a cook, one a horseman leading a chestnut pony. There was Hranga, then a Bible School student, now at Cherrapoonji theological college, with his English grammar and umbrella. Then there were our two selves, eager to be off on an arduous, but thrilling tour.

THE first three days were comparatively easy. We walked about forty miles along what the Lushais call the “big road” and which a Government official termed a “glorified bridle path.” There are only tracks through the jungle in these hills. Some happen to be better than others. No cars or trains pass this way. Shank's or the chestnut pony are the only means of travel. For three weeks we averaged

about ten miles a day, not along level paths, but often steadily climbing for several miles, followed by a similar long descent. Sometimes we took short cuts which invariably proved mixed blessings. One saved us about three miles, but it meant scrambling down a mile and a half of the jungle-clad hillside, stumbling this way and that over bamboo roots. Hrang, whose efforts to improve his English were amazing, here took advantage of our slow progress, and, continuing to read his grammar, punctuated our stumbles with questions until we wished his book in the Kolo-dyne River below us.

THREE days' journey from the Mission compound is DARZO village. There we felt the interesting part of our tour began, for in this district, twelve or so years ago, there were very few Christians. The district pastor, who here joined us, often remarked about the changed conditions. The people of this area are Pawi; sometimes called Chins, for they are the same tribe who live among the Burmese hills which we could see not far away. Once their villages were indescribably dirty, so we wondered how we should fare, for there are no bungalows. They always vacate one of their bamboo houses for us. In all except one (in that undesirable bed companions gave me a restless night) we were amazed at the comparative cleanliness of the houses in which we slept and the villages themselves. In many villages before our arrival Scout and G.A. groups had done a good job of work.

But the most outstanding change was that so many had accepted Jesus as their Saviour. I have shown Bible pictures in



Lushai Hills : A Pawi Youth

many villages, but I shall never forget the interest shown by old and young in this area. Once some adults complained because we had shown the pictures before they arrived back from the rice-fields. Once a stampede of ponies across the open space where the pictures were shown only momentarily disturbed attention. Each night the churches were full of enthusiastic listeners.

THE day's journey across the Blue Mountain was about eighteen miles. We left early in the morning and all day had wonderful views of surrounding hills. At the top we were reminded of England—there were few trees and many flowers, including big rhododendrons. We saw our journey's end, ARCHUANG, long before we reached it, but the last few miles seemed endless. What was more peculiar was that we could see no one in the village. Did we feel the mystery of the mountain? Certainly we had mixed feelings looking at that quiet village, especially when

we saw tiger tracks and sacrifices of rice and skulls to an unknown spirit. When at last our approach was spotted the whole village quickly came to life.

That night, as usual after the evening service, we gathered in a house to talk together. One never knew what questions might be asked. Previously besides Biblical questions on difficult passages we had been asked about politics, life in England and facts about the stars! At Archuang, however, came the greatest question of all. They simply said, "Tell us more about Jesus." What an opportunity! The next day was memorable, for the pastor baptized twenty-two candidates in a hollow between the rice-fields where they had dammed a small stream to collect sufficient water. Among them was a young married couple. The man was baptized first and coming from the water he took their young child from its mother whilst she entered the water and was baptized. Later the pastor conducted a communion service, the solemnity of which remained even when one old woman shouted help to the new members, "Take a piece of bread, eat it and pray."

Our small supply of medicines was in great demand. At all times the villagers came seeking

help. Sometimes they received it, sometimes we could not help. Then came an old request again and again, "When can you send us a doctor?" In one village we gave our last tin of Nestlé's milk, hoping we might save an emaciated child.

THE day we arrived at LUNG-TIAN about ninety Scouts from ten villages were there for a Rally. A happy afternoon spent watching displays and games finished with a camp fire sing-song. At night the Scouts practically filled the church so that people were standing at the doors and windows.

From Lungtian our proposed route had to be changed. Heavy rain fell and the river which separated us from the next village was in flood—and likely to be so for several days. We returned by another route. Hranga's umbrella, which had been left behind, tripped over, used as a sunshade, came into its own, but to little avail. A twelve mile walk that day proved too much for it—the rain had everything its own way. Just before sunset we climbed the last few miles to the bungalow on the "big road"—drenched to the skin. Three days later, back at the Mission compound the Blue Mountain tour had become a precious memory.

**MARCH 31st IS THE CLOSE OF THE
B.M.S. FINANCIAL YEAR**

**The Extra Effort and The Extra Gifts
May Make All The Difference**

Yesaya Ndombe

By L. G. WEST, Lukolela, Middle Congo

IN a remote pagan village in Central Africa there lived a man and his wife. The man had been appointed by the Church as teacher-evangelist in this place. The going was hard, for it was difficult to persuade these backward people that the heathen ways of their ancestors were bad, that the Christian way was the right way, and that Jesus alone could help them to follow it. For many years only old people attended the daily services.

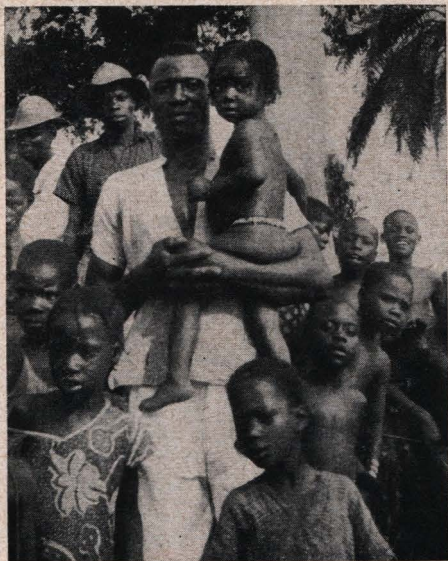
This teacher-evangelist and his wife had a son. They were grateful to God for him, for they had had many children, all of whom had died. They named this boy Yesaya Ndombe—Yesaya being the local language name for the Great Teacher, and Ndombe being a family name. Yesaya Ndombe enjoyed life in this pagan village and soon began to copy the unhealthy example of other boys. His father urged the lad to leave such companions, but he went from bad to worse, until at last his father threatened to send him to live

in the forest with spirits of the dead. This threat checked him.

The father conducted a small school for the village boys. Here Yesaya, after a period of indifference, showed a new desire for learning. He proved that he possessed ability and before long he asked if he might go away to the distant station school for further education. His father was willing, for had he not urged many parents to let their boys do so? His mother, however, was not so ready, and relations disapproved, remarking, "He will be strangled by other spirits on the station!"

NOTWITHSTANDING this opposition, Yesaya packed his little wicker case containing

his possessions and set out on the two days' journey to the station. He stayed many years as a boarder. Occasionally he ran away, only to be brought back with tears in his eyes. Sometimes he was involved in arguments and quarrels for which he had to be punished.



Waiting expectantly in Congo

But he endured the discipline and routine of a mission station school and eventually, to the joy of all, he expressed a wish to be baptized.

The way to baptism in Congo is by no means so easy as it is at home. Young men and women who ask for it must attend an inquirers' class for at least two years. They must show a good knowledge of the New Testament, and have a high record for good conduct. They are finally interviewed by a missionary who tests their acquaintance with the New Testament. After this their names are submitted to the deacons who appoint messengers to talk with the candidates and then present their report to a meeting of the church. Only if every report is satisfactory is consent given for baptism.

So Yesaya was baptized. Before long he expressed his desire to become a teacher and to receive training at Kimpese, where he might take a diploma. Before this could be arranged it was necessary that he should gain experience as a village teacher, and that he should find and marry a Christian girl who would go with him to Kimpese, where she also would be trained as his helpmeet. It was not easy to find a girl willing to leave home and family and make a long journey into unknown country, to live among strange peoples and to prepare for an unknown future. But Yesaya found his girl, and they were married in church. Yesaya passed his Kimpese entrance examination and his wife and he were accepted for training. Both completed their four-year course satisfactorily.

TODAY Yesaya and his wife are working on the station where he was educated and brought up. Each day, when the station children gather in church or school, Yesaya tells the boys and his wife Alingo tells the girls stories from the Old and New Testaments, how God lives and guides, and how Christ can change lives and use them for the good of other members in the tribe.

On a recent itineration throughout the district Yesaya accompanied the missionary. We visited the village where his father was once the teacher-evangelist and where Yesaya began teaching. At the Sunday morning service Yesaya preached a forceful sermon on Daniel and the Writing on the Wall. He told the people how he was once found wanting and how he had been tested. He described how the Mission had helped him and saved him from a wicked life. His gratitude was profuse and his message impressive. A young man in the congregation who had long been halting between two opinions decided there and then to take his stand for Christ.

Yesaya is but one of many young men who have been retrieved from wicked village ways through the influence of our missionaries and mission stations to become good Christians and citizens. Some of these have returned in later years to thank the missionary for help received through education and, above all, through their fellowship with believers in Christ.

Congo needs us more than ever today. The opportunities are great. Who will respond, "Lord, here am I. Send me"?



Sikang : A View of the Gateway from China to Tibet

“Easter Offering!”

By J. B. MIDDLEBROOK, M.A.

WHEN EASTER FALLS

THE close of our financial year, Saturday, 31st March, falls at the end of the week which opens with Easter Sunday. In a very real sense, therefore, the total contribution of the current financial year will be an “Easter Offering.” There is no need for any missionary advocate to apologise for linking “missionary-giving” with the tragedy on Calvary and the triumph of the Resurrection since the first of all missionary apostles, writing to the Corinthians, did this very same thing. Did not the Apostle Paul, in his reiterated and pressing financial appeal to the Christians of that great seaport (II Corinthians, chapters 8 and 9), say : “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich”? It was his desire that the Corinthian church members in their wealthy and luxurious city should set the whole matter of their giving to the cause of the Kingdom in relation to the Cross and Resurrection, and so must we in 1951!

THE SACRIFICE ON CALVARY

CALVARY was the most complete act of obedience ever fulfilled on earth. On that skull-shaped hill, God found in His well-beloved Son the perfect offering. It was there that Jesus became Saviour of the world as He said “Yea” and “Amen”

to the will and purpose and promises of God (II Corinthians, chapter 1. 20). It may seem a long, long way in time and distance from Calvary to ourselves and our present obligations, but every page of the New Testament demands that such distance (or even sense of distance) be annihilated. We are to bring such matters as the pounds, shillings and pence of our missionary giving to that greatest of all standards, the measure of Jesus’ own obedience to His Father’s tremendous demand.

On Calvary also Jesus triumphantly defied all opposing forces. Those who plotted and carried out the Crucifixion represented every possible kind of alternative to the gospel of the Kingdom and they failed. The tremendous assertion made by Jesus as He died is to be shared by every successive Christian generation; and in this terrific affirmation against all other gods, all other ideologies and all contrary principles we are to share in 1951. Part of this defiance of the spirit of the age is our missionary support. Every contribution or donation, subscription or gift is a gauntlet thrown down to the adversaries of the faith.

On Calvary also Jesus gave all He had. There was a totality in this unblemished offering such as no other altar has ever seen. Nothing was held back. Like the woman with the perfume and the widow with her mite, His gift could not be added to in any

way. It was final, complete and once and for all. Dare we approach Easter Sunday and the week it introduces in a niggardly spirit? Do we take up our obligations in the service

of our Lord with a "nicely calculated less or more?" Can we possibly offer in return for salvation through His blood a sacrifice that is corrupt? (Malachi i. 14).

Women Welcome the Congress

By E. LOIS CHAPPLE

(Member of the Commonwealth Congress General Committee)

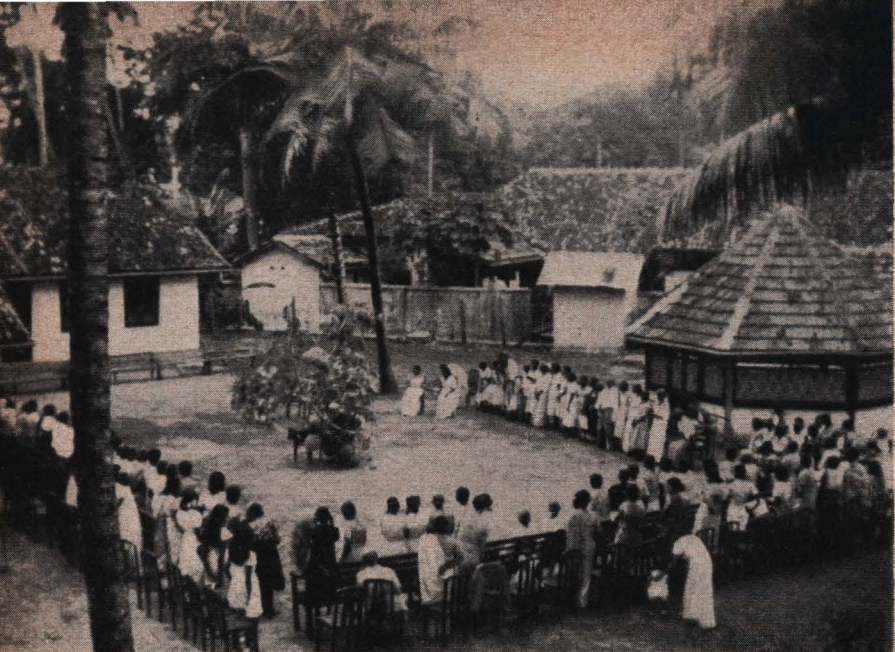
SOME years ago while travelling from Nanking to Tientsin, I shared a railway compartment with a Chinese girl. She and her many bundles tumbled in just as the train was starting, and, knowing we had two days to spend in each other's company, we exchanged interested glances. One of her first questions was, "Are you a Christian?" On discovering we were fellow-Christians and fellow-Baptists we spent two days of delightful fellowship and parted the richer for the experience.

Christian fellowship is one of the most precious of God's gifts and Baptist women of Britain will eagerly welcome the opportunity of such enriching fellowship by meeting with many fellow Baptists of the Commonwealth in the Commonwealth and Empire Baptist Congress in London from June 3rd-10th, 1951. The women of Britain have a special reason, moreover, for hailing such an opportunity, for during the dark days of the war and long after hostilities ceased, the generous gifts of food

and clothing sent by our sisters of the Commonwealth not only met our physical needs, but also warmed and cheered our hearts. Now we are to have the joy of meeting many of these kind donors, and of showing our affection and gratitude by the warmth of our welcome to them. Particulars about the Congress may be obtained from the Congress Secretary at the Baptist Church House, 4, Southampton Row, London, W.C.1. He will gladly supply full information.

MEETING THE BAPTIST FAMILY

IN Cleveland, Ohio, last July, at the Baptist World Alliance Congress, one of the outstanding impressions was the hunger for fellowship with other Christian folk with which so many delegates came together, and the joy and inspiration which this fellowship brought. "Blessed," indeed, is this "tie which binds our hearts in Christian love." The essential foundation of Christian fellowship is our common faith in one Lord and the consequent love to each



Baptist Women's League in Colombo : Christmas Celebrations

other in Him ; given that, it is for us to build on it our own structure of usefulness and beauty. By intercession for each other's work, our own interests will be widened and our faith deepened. Such intercession, if it is to be real and vital, demands knowledge of the conditions of life, and the problems and opportunities which confront our fellow Baptists. How large is their field of witness ? What are their opportunities for conference and fellowship ? Have they trained leadership ? What doors stand open for them to enter ? What mountains of difficulty loom up before them ? Have we anything in the treasure-house of our experience which may help them ? What may we, in our turn, learn from their record of service ? Without knowing the answers to these and other questions our prayers

may tend to be vague and lacking in zeal and aim.

DO WE KNOW ONE ANOTHER ?

WHILE overseas recently, I was telling of the work of British Baptists and was amused by the comment of a member of the audience, who exclaimed, "Well, I am surprised ! I didn't know there were any Baptists in England, I thought you were all Church of England." We Baptists of the Commonwealth know more of each other than that but, even so, we are often woefully ignorant of each others' lives and of the work of the churches in other lands than our own. The Baptist Commonwealth Congress will be an occasion when by personal contact we may learn more about each other, share our joys and our problems and pray and plan together for future service.

IN addition to the main sessions and public meetings of the Congress and the Commonwealth Pageant which is to be presented at the Royal Albert Hall on June 8th and 9th, there are to be special Conferences on the afternoon of Wednesday, June 6th. One of these, to be held at 2.30 p.m. at Bloomsbury Central Church, is to deal with the service of Baptist women throughout the Commonwealth. The programme of this meeting is being prepared by the Joint Standing Committee of the W.M.A. and the Baptist Women's League. There will be short addresses by women from Australia, Canada, India, New Zealand and South Africa as well as by the chairman, Mrs. O. D. Wiles. At a Special Tea for Overseas Delegates which follows, when Mrs. H. L. Taylor will preside, there will be opportunities for questions and for more intimate discussion of the ways in which we may "by love serve one another" than would be possible at the larger meeting. Thus women will have their due place in the programme and it is hoped that they will take due advantage of it.

MANY British women will have the joy and privilege of taking part, as delegates, in the Congress meetings in London; for many more this will not be possible. There are, however, other ways of sharing in this great occasion. Some will offer the hospitality of their homes to the visitors from afar, some of the delegates will visit different parts of the country during their stay in Britain, thus giving the opportunity for many British Baptists to see and hear them. A travelling Exhibition full of interest and information will go to a number of centres, and an abridged edition of the Commonwealth Pageant mentioned above will be used at the Exhibition centres and in other places. Above all, we may all support the Congress by our prayers and gifts, and read the reports in our denominational papers, so making 1951 a year of added knowledge, deepened fellowship, and fuller consecration to the world-wide task entrusted to us by our Master. Never was there a greater need for unity and fellowship in the world than today.

Training Sunday School Teachers

THE third annual four-day Sunday School Teachers' Training Class in Trinidad was recently held with marked success. Forty-six of the fifty-three members were residential and represented schools of several denominations in all parts of the island. Courses of lectures included St. John's Gospel, Mission-

ary Aspects of the Bible and Teaching for a Decision. Films, handwork and puppet-making were among other features. Miss Eva Waggott, of the B.M.S., who acts as Teacher Training Secretary for Trinidad and Tobago, organised the gathering which was described as "a great success."

News from China

CHURCH LIBRARIES

THE Council of Christian Publishers scheme for Church Libraries has been a "remarkable success." By it over 15,000 volumes have found their way into the churches of the land. Twenty-three libraries went to churches in Shantung and Shensi connected with the B.M.S.

CHEELOO

THE present university enrolment is 850 students, of whom about 500 are Christians. The middle school students number 480. Over seventy per cent. of the teaching staff are Christians. University students are allowed to take elective religious courses at the theological school, while theological students are permitted to take courses in the university.

CHURCHES IN TSINAN

THE South Suburb Church has held a week of evangelism. The attendance at the daytime services has been fair, but at night congregations of over 300 have filled the church. The students have had three days of most enthusiastic meetings.

IN SIAN

MISS WHEATLEY has returned to Sian, her former station, as Mrs. W. Cranston Bell. The missionary staff and two Chinese Church leaders met her on arrival. Other welcomes took place during the next few days.

African Angelus. By MERFYN M. TEMPLE. 2s. 6d. (postage 2d.).

A BOOK of short stories with appropriate prayers in which a missionary gives intimate word pictures

CHURCH CONFERENCES

MRS. BELL'S arrival coincided with the Conference of the Siking Association. Another at Weinan was attended by over 200 and 38 baptisms took place. One missionary writes, "The main need in these country districts still seems to be for pastoral visitation and Biblical teaching."

1,300 MILES BY CYCLE

MR. ELDER reports that his itinerations to village churches made by cycle have taken him 1,300 miles. Mrs. Elder is conducting children's work with the help of Chinese colleagues in sixteen village Sunday Schools. Children's libraries have been formed in some villages. A bookroom opened in San Yuan is described by Mr. Elder as being "the most important piece of work we have been able to do this year."

PIONEERING

HERE is a description of travel in the Border Mission area. "A day's march is a scramble up from a gorge, a laborious working in zigzags through semi-tropical forest, then hemlock, walnut and conifer, and finally rough trampling through scrub oak above the tree line, a rush over the barren top to get out of the wind, and down into shelter for the night—20 miles across country, but not more than four by the straight line of an imaginary tunnel."

of his contacts with Africans and the impact of the Gospel upon them. It throws light upon the daily round and the common task, and demonstrates the power of the message to change lives.

Cover picture : The Temple of the Sacred Tooth at Kandy, Ceylon

Baptist Work in the Homeland

By M. E. AUBREY, C.H., M.A., LL.D.

I AM grateful to the Editor for giving me the chance to say something about the Home Work Fund in the *Missionary Herald*. Its readers have a deep interest in the evangelisation of the world and that is the supreme purpose of this Fund.

What the Baptist Missionary Society is trying to do in lands overseas the Baptist Union is attempting in this country. The dominant aim is, through fellowship and common action among our many churches, to make them severally and jointly better instruments in God's hands for doing His work and for bringing the message and power of His love in Jesus Christ to bear upon the men and women who are around us.

Very largely this work is done through the Home Work Fund. Some years ago we decided that, instead of financing the various sides and departments of our work through funds which they raised themselves, and which had to be supplemented by grants from a central "Common Fund," we would have one fund for all. The result has been that the departments, relieved

largely from the task of raising their own means of support, have been more free to concentrate upon their special objects without anxiety about money. The Fund stands behind all the work of our Women's Department, the Deaconesses and their College, the Girls' Hostel in London, the "Haven," our Baptist Women's League, and it maintains the Young People's, Moral and Social Questions and Temperance Departments, and all the varied activities that centre at the Baptist Church House. No part of our work is really independent of it, for, even if some one of them appears independent of its help, as our Aldershot Institute for men and women in the Forces in war time, whenever help is needed it is to the Home Work Fund that our workers look. Through

it the work of our County Associations also is maintained and the service which the General Superintendents give to Associations, churches and ministers.

BUT its most spectacular use is in the help of churches older and younger which are not



financially strong. Without its aid several hundreds of them would be without ministers. By its means we have at last secured that within the last twenty-five years the standard minimum stipend of accredited ministers in our churches within the scheme has been more than doubled. That is a notable achievement even though we deplore that the figure is still below that of the wages of many a manual worker.

Churches beginning in newly developed areas are a special care and charge, for considerable grants are made to them to help them in the early years while they are being established and growing to strength. We are making grants to provide transport for ministers whose churches need no help, but who are willing to give oversight to other less fortunate churches in their neighbourhood. In that way our witness is maintained and the Gospel proclaimed in its

simplicity in many places where no other Baptist or Free Church exists. It is part of our policy that no church in the whole denomination should be without spiritual oversight and help.

The Superannuation Fund for our ministers, raised over twenty years ago, is now inadequate and year by year we supplement its benefits to the extent of £5,000.

FROM all this it will be seen how important and far-reaching is the work done by means of the Fund. For that work to be done thoroughly its annual income should be at least doubled. With understanding and sympathy and a real effort in all our churches we could reach the mark at once. Sooner or later it must be reached. We ask for the help of all who read this. To ease the load in many manse, to keep our small churches open and fronting the foe, what will you do? What will you give?

Fellowship in Prayer

Based on the Prayer Calendar

March 4-10.—With the approaching end of another financial year our prayers are directed to those charged with the *Society's Administration and Advocacy*. Pray that amid the details of their work they may maintain the spiritual glow and ever be conscious of Divine leadership and strength. Remember also missionaries on deputation that they may be used to further the interests of the work and bring blessing to the churches they visit.

March 11-17.—Prayer is asked for the youth auxiliaries of the B.M.S., that they may be used to win young people and children in our churches, Sunday Schools and uniformed organisations to Christ and train them for His service at home and abroad; and for the Men's Movement whose Annual

Conference at Swanwick is being held during the week-end.

March 18-24.—Give thanks for young men and women preparing for service as missionaries of the Society and pray that their purpose may increase and that they may be thoroughly furnished for the work to which they have committed themselves. Pray also for the Home Preparation Union, its secretary, tutors and students, and that all overseas students in this country may be drawn to Christ.

March 25-31.—Give thanks for generous givers and their gifts; for the steadfast support of the churches and their organisations. Pray for ministers and church officers leading in Baptist Advance and for the Church of Christ throughout the world.

NEWS IN BRIEF

Krishna Pal's

Baptism

“ON November 26th we celebrated at a bi-lingual service at St. Olaf's, Krishna Pal's baptism (150th anniversary of his baptism on December 28th, 1800). I preached a sermon in English and the Rev. P. N. Bairagi in Bengali. The Norwegian Consul was present and read a message sent by the Danish Consul in Calcutta, who was unable to attend the service. It was a good gathering and served its purpose well.”

C. E. ABRAHAM

A Consul's Tribute

MR. S. P. HOUSE, H.M. Consul at Luanda, Portuguese West Africa, has recently toured part of the territory of Angola. During this trip he stayed with missionaries, including some of the B.M.S. He writes :

“I was impressed by the excellent work, religious, medical and educational, which is being done by the missions. It was the first time I had seen Christianity at work. I was struck by the typical missionary mixture of fortitude with tranquillity of soul—they include all kinds of characters, but most of them partake of the courage of Chaucer's knight.”

Malewa

HER short tight woolly curls were nearly grey. Just two teeth remained for eating, but they were out-sizes !

The teacher evangelist presented her for the final examination for baptism. “Tell us something Jesus said or did,” the deaconesses questioned. But the wrinkled old face looked worried : “I don't know,” she said. Her interrogators shook their heads. The evangelist insisted : “But she has changed all her old ways.” Suddenly the two teeth smiled. “But I love the Lord Jesus,” she rejoined. And so the next Sunday old Malewa joyfully entered the river to confess her beloved Lord in baptism.

WINIFRED CUFF

What Shall He Become?

M PETI Martin, an intelligent African lad of nineteen, who has just completed his schooling, wonders if he can be baptized twice. . . .

As a young boy he was baptized into the Roman Catholic Church. He broke away and came to us, but as yet his faith in Christ lacks the confident spirit that leaps the old hurdles, outstripping them to embrace the new with a full heart. He wants to teach in a forest village school, but a teacher of others must be strongly assured himself.

WINIFRED HADDEN



*Miss Marianne Freye of Delhi sets
out to work*

New Publications

"HERE IS THE NEWS" is a sort of missionary *Picture Post* prepared for missionary societies associated with Edinburgh House in connection with the Festival of Britain. By means of striking pictures and well-written letterpress, it sets forth the story of the modern world missionary enterprise. Work in many lands and the varied forms of activity are dealt with in a progressive manner and lead up to the Church established throughout the world. The B.M.S. is represented by six pictures and Dr. Williamson is among the contributors. It should fascinate the missionary supporter and arouse all who are lukewarm and indifferent. *1s. (postage 1½d.). Special rates for quantities.*

Looking at India. By JOYCE REASON. 2s. (postage 2d.).

THIS is a good and informative introduction to India, its peoples, problems, religions, and missionary work. Prepared for use with young people and children, it will serve

others as a reference book and a source of addresses.

A New Map. *Building the Younger Churches in the Two Hemispheres.*

THERE should be a general welcome for this B.M.S. publication, which includes maps of our fields and the positions of all our stations; pictures of the various forms of activity, and statistics of the work. It is designed in two attractive colours, is printed on stiff paper, and measures 30 in. by 20 in. It will serve as a background to addresses and lessons, and for display on walls and notice boards. 3s. (postage 3d.). Visual Education Department Bookroom, 93, Gloucester Place, London, W.1.

Communist China: *What of the Church?* By H. A. WITTENBACH. 9d. (postage 1d.).

OF value to all who desire to know something of the present position and prospects of the Church in China.

ACKNOWLEDGMENTS

(To 16th January, 1951).

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "In Memoriam—Ton Pentre,"

£1 10s.; "O.D." for children on the Mission Field, 10s.; In remembrance of "SAR" who died 20th November, 1946, 10s.; H. A. L., Blaenavon, £1 10s.; "Windfall," £30; Anonymous, £1 1s.

MISSIONARY RECORD

Arrivals

- 16th December, Rev. S. G. and Mrs. Poupard and two children, from Trinidad.
- 20th December, Miss H. Walley (by air) from Bhiwani.
- 22nd December, Dr. and Mrs. E. W. Price, from Sona Bata.
- 28th December, Rev. E. G. and Mrs. Collins, from Hankow.

Departures

- 3rd January, Miss W. N. Hadden, for Belgium (for study).

13th January, Mrs. J. Cross, for Bombay.

15th January, Rev. L. G. West, for Belgium (for study).

Deaths

- 21st December, at Gateshead, Mrs. W. J. Austin (Honorary Member of Committee).
- 2nd January, at Worthing, Mrs. E. M. Burt, wife of Rev. E. W. Burt (China Mission 1910-1932).
- 10th January, at Hawley, Surrey, Mrs. E. S. Exell, wife of Rev. F. G. Exell (Congo Mission 1913-1935).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

APRIL 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Vision Vindicated and Hopes Fulfilled

By W. W. WINFIELD, B.A., B.D., M.Th.

MORE than a century ago, William Carey, writing from India to his friends in England, expressed the conviction that it was of prime necessity to give to the Christian Church in India an educated ministry. These are some of his words: "I conceive that the work of preparing as large a body as possible of Indian Christians for the work of Christian pastors and itinerants is of immense importance" (1817). "We cannot discharge the duty we owe as Christians to India without some plan for combining in its ministers (*i.e.* of the Indian Christian Church) the highest moral refinement of the Christian character and the highest attainable progress in the pursuits of the mind" (1827). And like the practical men Carey and his colleagues were, they began to put their conviction and vision into

action, and thus they built and established Serampore College in Bengal, the first College with University rights to be founded in India. It is thrilling to see how the wisdom of these words and of this action has been so completely substantiated by the experience of present day developments in India.

The Serampore Trio built the College solidly, and solidly it stands today, and in his recently published report for the past year, Dr. C. E. Abraham, the Principal, tells us that there were 559 students (of whom 57 were women) in the College, studying in the three Faculties of Arts, Science and Theology, the largest number of students for any one year in the annals of the College. In a few years' time all will have gone forth to take up their work in many walks of life, in business,

(For the Illustration, see pages 56 and 57.)

commerce and industry, in education and medicine, in professional and civil services, and the exercise of a little imagination will help us to realise something of the contribution to the well-being of the country rendered by the College through its students in any one particular year of its work.

Especially important to the Christian Church in India, Pakistan and Ceylon, is the work done by the College in the education and equipment of men for the ministry of the Church. In the Theological Department students preparing for the ministry mainly follow the courses for the Bachelor of Divinity Degree or the Diploma of Licentiate of Theology. They often represent a very considerable variety of Church connection, but during the three or four years in which they live and work together they have ample opportunity of learning about and understanding each other's point of view, and there can be no doubt but that this intermingling of theological students has greatly aided the movements for Church union and co-operation such as we have seen taking effect in the formation of the Church of South India.

As typical of the widespread nature of the work done by the College through the trained ministers it gives to the Church we may notice briefly three of the men who completed their theological course last year and have gone forth to their ministry: one, a student from Colombo, has returned to his own country, and is now a minister of a Baptist Church working under the general direction and support of the Ceylon Baptist Council in Sinhalese and English; the

second, whose mother tongue is Tamil, of the Madras Province, is a missionary of the National Missionary Society of India, an organization supported and manned entirely by the Indian Church for bearing the Christian witness in hitherto unevangelized areas; the third, is a Christian leader of the Ao Naga people of far North-east Assam, and he has returned to resume his work there as educationist and minister of the Gospel. In ways like this the College is every year preparing ministers for far separated locations and for almost every section of the Christian Church in India except the Roman Catholic.

BUT Serampore also makes its contribution to the Church's ministry through those who study in the Theological Colleges that throughout India are working in affiliation with Serampore. For Serampore is both a teaching institution situated fifteen miles north of Calcutta, and the Christian Theological University for the Indian sub-continent. Affiliated with Serampore College and making up the University are seventeen other Theological Colleges of a University standing located in many different parts of India, from as far south as Trivandrum at the remote southern end of the country to Saharanpur in the distant north beyond Delhi and to Cherrapunji in the Khasi Hills away in the north-eastern province of Assam. Uniting them all and directing the affairs of the University is the Senate of Serampore College, composed of Christian leaders and educationists representing the various parts of the Church. And so, because of the foresight

and energy of the Serampore pioneer missionaries the Christian Church in the Indian Sub-continent has a University which possesses through Royal Charter and Government Act the rights and privileges of granting degrees in the Faculty of Theology. It is the only University in India that grants degrees in Christian Theology ; therefore it has come to be that Theological Education in India of a University grade has gathered itself around Serampore College ; and since it was instituted in 1918, three years after the granting of the first B.D., the Senate of Serampore has increasingly guided the pattern of the training of the ministry for the non-Roman Churches of India, Pakistan and Ceylon. The last ten years have seen a considerable extension of the number of affiliated Colleges, so that we may say that through the service of Serampore there has come to the Christian Church in this large territory a unity in theological education that can scarcely be matched in any other country.

The advantages of this unity are surely great for the Church and the Christian Community.

Throughout the three countries the Christian Churches are scattered and represent many different traditions of worship and organization. Had there not been a unifying influence in the training of the ministry there might have sprung up many idiosyncrasies and extravagances that would have proved harmful to the Church as a whole, upsetting its spiritual balance and leading it down strange ways. It may fairly be regarded as a Mercy of God that the training of the Christian ministry in this Sub-continent has been gathered together and unified under the Senate of Serampore College, which, while encouraging a healthy diversity, aims at providing direction for theological studies soundly based and suited to the needs of the countries served, and endeavours to maintain a standard of academic and spiritual attainment that shall compare favourably with the best in the West. We may thank God that the hopes of Carey, Marshman and Ward, when they founded their College at Serampore, are being fulfilled.

Annual Assembly Meetings of a Missionary Character

MONDAY, APRIL 23RD

11.0 a.m. Introductory Prayer Meeting. Bloomsbury Central Church.

TUESDAY, APRIL 24TH

1.30 p.m. Women's Meeting. Bloomsbury Central Church.

2.45 p.m. Annual Members' Meeting. Bloomsbury Central Church.

4.45 p.m. Medical Tea. Westminster Chapel.

WEDNESDAY, APRIL 25TH

11.30 a.m. Annual Missionary Service. Westminster Chapel.
Preacher : Harold Balme, Esq., M.D., F.R.C.S.

6.30 p.m. Missionary Rally. Westminster Chapel.

THURSDAY, APRIL 26TH

7. 0 p.m. United Young People's Rally with Valedictory Service. Westminster Chapel.

Dr. H. R. Williamson

Retires

CHANGES in Headquarters staff, for retirement and other reasons, have been frequent in recent years, particularly in the Foreign Department, and the Assembly of April, 1951, will see the departure from Gloucester Place of the present General Foreign Secretary, the Rev. H. R. Williamson, M.A., B.D., D.Lit. He will be greatly missed for a variety of reasons, some of which I venture to outline in the paragraphs which follow.

As Foreign Secretary and then later as General Foreign Secretary, Dr. Williamson held one of the highest offices at Headquarters for twelve years. Appointed in 1939, he was faced almost immediately with war difficulties and problems. China had already been involved with Japan since 1937, and it was Japan also that threatened Ceylon and India in 1942. During these difficult years Dr. Williamson revealed the strength of his Christian character and the indomitability of his faith. He was almost the only missionary leader of any of the greater societies who faced on any large scale the hazards and dangers of war-time travel. His reports (which were printed in full), not only revealed war conditions over a wide area and described, with sympathetic touch and administrative pen, the life of a great many mission stations in various fields, but they presented also, with the authority of an outstanding missionary

statesman, an inspiring call to "Advance."

But Dr. Williamson is best seen against a Chinese background. He volunteered for service in that land following the Boxer massacres of 1900, and it was there, together with Mrs. Williamson, that he laboured for his Lord in the service of the B.M.S. from 1908 to 1938, a period of over 30 years. There is no space here to attempt a description of all the duties he fulfilled as a missionary to the "Celestial Empire," but he was Field Secretary when he was called home to become Foreign Secretary. His books and articles on China reveal the literary skill of a Doctor of Letters; they are instinct with deep-seated love for China and the Chinese, and full of a keen appreciation of the culture and civilisation of China and its art, literature and charac-



ter. His views on Chinese affairs have always been eagerly sought at Edinburgh House, while his election in 1942 as Chairman of the Conference of British Missionary Societies showed him to be a recognised missionary leader. He is the continuing Chairman of the China Christian Universities Association. He is the soul of courtesy, and his Lancastrian accent and characteristics are hard to discern beneath the smiling "orientalism" with which he greets every situation, fair or foul!

He will be greatly missed from B.M.S. Headquarters not only as a much travelled and experienced missionary statesman and as a counsellor deeply conversant with the movements and trends of this changing modern world, but also because he will leave a great gap in the realm of personal and spiritual relationships. In Committee, at Staff Prayer Meetings, or at larger gatherings such as the New Year Prayer Meeting this year, Dr. Williamson always lays bare those deeper experiences, motives and objectives which called him first to the feet of his Saviour and then into the service of His Kingdom. In personal contacts he is charming indeed, and his

spirit of helpfulness knows no limit. At all times, and whatever the personal problem, he proves himself, though with self-effacing modesty, a "covert from the tempest . . . as the shadow of a great rock in a weary land" (Isaiah 32, 2). He has the pastoral heart, and there will be many missionaries, and others also, who, as he leaves the Mission House, will recall with gratitude and tender recollection the counsel he gave them, the trouble he took on their behalf, and the grace of which he was so frequently the minister.

It is a notable tribute to the respect and affection in which the denomination holds him that, on the termination of his Foreign Secretaryship (which, by the way, was extended at the call of the Society by two years), Dr. Williamson becomes, by the votes of his Baptist brethren, the first missionary President of the Baptist Union. This election is welcomed both on its personal side, and as surely heralding closer relationships between the Baptist Union and the Baptist Missionary Society in the person of this gracious and dedicated leader.

J. B. MIDDLEBROOK

A Women's League in Ceylon

SOON after we settled at Kotikawatte, we were invited to a week-end conference of the Baptist Women's League at Welgama, a small village. One of the first Baptist churches in Ceylon was built there, but for many years no pastor has worked there and the Christian community is small. The B.W.L.

has taken over responsibility for arranging a service each Sunday and a meeting during the week.

The Conference subject was *The Christian Home*, and though it was in Sinhalese, several people could translate it for us, and there was one English-speaking group.

WINIFRED G. TURNEY

Cover Picture : Woman road worker in India



A West Indies Rural Scene



Serampore College Convocation, 1950. Dr. Angus, then Master, is in the centre of the

Gift Day at Mbemba

By E. W. PRICE, M.A., M.B., B.Ch., F.R.C.S.E., D.T.M.

MBEMBA is a village of 200 Africans and is situated in the cleft of a valley. The head of a stream runs out of the hills which surround it. On the slopes of these low hills are the gardens of the villagers—maize, ground-nuts and manioc according to the season. The huts converge on the village green, which is bordered by the brick house of the village chief, the dispensary, the school chapel, and a small hospital of three rooms—for Mbemba is a village for the treatment of leprosy.

The road from the village green leads across the stream by a small bridge to another village—a village of children, the healthy families of their parents at Mbemba. Their dormitories and school, with the house of the African medical helper and the school mother, stand on three

sides of the open space where forty children play and sing (and fight, if necessary). From this place the road winds up the sandy hill and out of the valley to the Sona Bata mission three miles away.

Mbemba is a happy place ; visitors have often remarked on it. Of course, everyone would prefer to be free to go where they please, and to live at home among their own people. But let one of the villagers explain :

“Yes, we are happy, really. Of course, there are days when things look glum. For instance, I’m never at my best the afternoon after the injection, and that’s twice a week. But this new medicine does make us better, in fact, several of us have gone home better during this year. I wanted to go myself, but the doctor says it is not quite time yet, and as my



t row, with Dr. Emil Brunner on his left and Principal C. E. Abraham on his right

two children are in school here, I don't really mind.

"I suppose, too, we're happy because there is so much to do. I used to make baskets, when the demand for chairs ceased; and now that the run on baskets is done I am making string. I don't get the fibre from the forest myself because my feet aren't too good, but Dua does that, and as his fingers can't do fine work, I make the string with the fibre he brings, and we divide the money we get from selling it.

"Recently, we've been working to get some money to help build an African pastor's house at the new mission in the Bayaka tribe. We usually try to work to help people who aren't as well off as we are; at one time it was the people with tuberculosis, but now it is the Bayaka.

"We talked about it at one Sunday morning service, and it was even suggested that we might get a thousand francs; I wasn't sure whether that was meant to be serious or not. However, we

saved up for two months and then had Gift Sunday.

"I'll remember it for a long time. I washed and ironed my trousers, and wore the new shirt the Government sent for each of us recently. What a service it was: the procession and the clapping, the laughing and the singing, all mixed up with the Bible reading and the prayers. I didn't give at once all I brought with me because it is much more fun giving a bit more when they count up the collection and find it is not enough. Then I joined the procession a second time and put the rest of it on the plate on the Communion table. When we counted it all up, it came to 610 francs. They figured out somewhere that we needed 390 francs more, and everyone agreed that we should give it from our church savings; and then we counted it all out on the Communion table and it came to a thousand francs, and everyone was so excited. No-one wanted to keep it in their hut in case it was stolen during the

night, so the doctor took it home until the pastors came.

"Fortunately, the African pastors were all at Sona Bata for a conference, so they came out on Tuesday morning to accept the gift. We didn't tell anyone how much it was. I never saw so many pastors at one time—three lorry loads of them. We had a short service

and then our village Chief got up and told them that we had collected this for the pastor's house at the new mission among the Bayaka people. Then the doctor told us that it was the sign of the Holy Spirit in our hearts because in other ways we Bakongo don't like the Bayaka much. It's



Sufferers from leprosy at Mbemba

strange, too, but actually we've enjoyed all the work and the giving even more than when we receive things ourselves from people."

* *

Yes, and it is an inspiration to those of us who serve them medically and who help at their Sunday worship. The cheery, if raucous, singing and the ready response to the speaker, the

reverent silence in the little chapel and the enthusiastic noise in the Sunday school certainly show that a living contact with our Heavenly Father and a personal knowledge of His care and forgiveness far outweigh the disabilities that are caused by leprosy.

Baptismal Service at Kimpese

A LONG, interesting and most encouraging story lies behind a recent baptismal service at Kimpese. The man officiating was Timoteo Vingadio, who retired last June after having been at Kimpese almost from its foundation in 1908. The girl being baptized was Muketo, the daughter of a student who came from a district many hundreds of miles away, to be trained at Kimpese as a pastor by a mission not included in the three participating Societies. No one can today estimate the range

of Kimpese's influence on Congo. Muketo had attended school for many years and was also a member of the Kimpese Junior Church. Her story illustrates the change that has taken place in the Congo attitude towards women. Women are now becoming more and more conscious of their place in society and their ability and duty to share responsibilities with the men. Kimpese above all else seeks to win all people, not least the younger generation, for Christ.

In Shensi Now



Children's Ward, Sian Hospital

Mrs. Young, who was granted a permit to enter China, has rejoined her husband at Sian. Here she and her husband describe some of their recent experiences in the work.

AT the end of November I was invited by the Church Committee to visit Sanyuan and Gospel Village to speak at a series of meetings in connection with the Annual Christian Home Week. I had a very happy week. A fall of snow held me up for one day in Sanyuan, but the sisterhood gathered in spite of bad roads and we had a very good meeting. For the remainder of the week I visited a different place each day and there were good meetings in the various village churches.

Both at Sanyuan and Gospel Village there are Women's Bible Schools with more than fifty students. It was encouraging to visit them and see the good work being done in training girls and young women. Nearly all these girls return home to be married, and those who wish to be trained as evangelists go to the Sian Bible School which now admits women students. Each of the three Bible Schools in this area reports an increase in its enrolment! The total exceeds one hundred.

WE have just celebrated our second Christmas in New China. It was marked by much

friendliness and goodwill amongst the people of Sian. Special Celebration Services were held one evening just before Christmas Day. In the Y.M.C.A. Hall over 500 students from Christian schools sang carols; in the Episcopal Church about 300 Christians met to hear choirs from the China Inland Mission Bible School, the Baptist Youth Fellowship and Bible School, and the Episcopal Church School sing Christmas hymns and give special music and readings. Scenes were also presented from the nativity story in a reverent manner, and these, with community singing, made the service one of joyous and thankful worship. A Chinese pastor said afterwards, "Praise God, our Lord Jesus Christ lives," and that note of exultant praise summed up the feelings of all our hearts at this Christmastide.

The City and the East Suburb churches were packed on Christmas Day.

With this fresh realisation of the coming into our midst of the Living Christ to be the Saviour of all men we go forward into 1951 with courage and confidence in His ability to save this perishing world from destruction.

The Gathering of the Clans

By S. A. TURL, Secretary, Congress Programme Committee

THIS year is Festival of Britain Year when from all parts of the Commonwealth and Empire will come men and women eager to see the land and the people. Many of them will be convinced Christians, and not a few Baptists. We are to meet together in London at the Commonwealth and Empire Baptist Congress, 4th-7th June, at which we hope to have representatives from some forty Baptist Unions, Conventions and Missionary Societies throughout the Commonwealth and Empire. For nearly a week we shall confer together on some of the problems and opportunities which face our churches today. Why should we do this? There are many reasons.

We belong to the same family—the Baptist family—which is part of the larger family of the Church of our Lord Jesus Christ. Anything we can do to strengthen the hands of those who share our cherished traditions and convictions, we ought to do. We all have something to put into the common pool—something to impart and something to learn. There are other cogent reasons. The spirit of the age is tending more and more to produce highly organised and inter-dependent groups. For the sake of our Christian witness and the effectiveness of our evangelical work, we ought to get together more.

In the main, the delegates will

be trusted church leaders, both ministerial and lay, from the various Baptist groups scattered throughout the Commonwealth. But that does not mean that the loyal and steadfast rank-and-file of our churches need not concern themselves with the Congress. We want everybody to take an intelligent and prayerful interest in this family gathering. There will be public meetings of a high order, in which we hope crowds of our own people will join with the delegates in worship. There will be the Pageant entitled: *Hearts Ablaze* in the Royal Albert Hall, which promises to be a most thrilling production, and there will be the Exhibition *The Road of our Fathers* at the Baptist Church House. The travelling Exhibition, which will tour the country, will be well worth seeing.

Our national prosperity depends upon our exports, and many products of our British factories find their way into the countries of the Commonwealth and Empire; but Britain has also "exported" people, and still continues to do so. Emigrants from these islands have played a very important part in the development of many countries in the Commonwealth. Baptists have played an honourable part in the propagation of the Faith in many of these countries. We belong together, and we should work more and more together. What can you do?

You can pray for the blessing of God on the Congress and for all the activities associated with it. Pray in your homes and at your prayer meeting. See that your church takes up its quota of the Congress Handbook, which will be a mine of factual information. Plan to bring a party to the Church House to see the Exhibition, and to the Royal Albert Hall to see the Common-

wealth Pageant on the evenings of 8th and 9th June ; or visit the Exhibition when it comes to your town or district.

We are depending on you for your help, and we are sure that you will not fail us. Full particulars can be obtained from the the Congress Secretary, Baptist Church House, 4, Southampton Row, London, W.C.1.

Samwele Alonga

A Congo Pastor

By H. B. PARRIS, Stanleyville, Congo

ALONGA was a forest boy, though his village, Yawenda, had been moved in his boyhood to the bank of the Congo. The village school which he attended was taught by a local youth who had been for a time at Yakusu, but Alonga himself did not go to Yakusu until as a young man he went to work there and to attend the evening school for workmen. By that time he was already a baptized Christian and was married.

My first acquaintance with him was shortly after this, in 1923, when I took him with me on my early journeys in the Bambole forest as one of my team of carriers, when he shared with another man a load of 50 or 60 lbs. slung on a pole between their shoulders for our daily tramp of about fifteen miles. From time to time youths who had been in the village schools would present themselves as candidates for baptism, and as a first test of their readiness for this step we needed to know if they had mastered our simple

catechism of Christian doctrine. To save time when there were several candidates I would ask one or more of my carriers, who were already confessed Christians, to help me with this part of the examination, and it was by overhearing the supplementary questions put by Alonga that I gathered that his spiritual perception and experience were beyond the average, and so came to rely more and more upon him for this kind of work. When a new head-man was needed to take charge of the sub-post at Yaongama between my occasional visits, I was glad that Alonga was given this appointment.

Before long I found I was able to make use of his help in the conduct of classes on the meaning and teaching of the catechism for the group of very raw bush-school teachers whom we called in to Yaongama from time to time for further teaching and inspiration. On those occasions when I was able to hear him preach I was impressed with his grip on the

audiences and his facility for taking simple observed facts of forest life, as well as native folklore tales, and applying them to spiritual truth and Christian living. When after some years his name was proposed for ordination to the pastorate, with charge of the Bambole area of some fifty or more villages, a colleague remarked that he could not imagine that any change in status or title could increase the already high standing of Alonga in the esteem of the tiny scattered Christian community or of the chiefs and heathen population of that area.

His field is "stony ground," and the villages are small and spread over an area not far short of that of Wales, yet for over fifteen years he has steadily pursued his itinerant ministry, on foot or cycle, preaching, encouraging village teachers, examining occasional candidates for baptism, and holding baptisms in the forest streams, and tiny communion services when perhaps five or six may gather from as many villages. Meanwhile with his courageous wife he has been bringing up his family of ten children on a monthly allowance from Church funds which has only now reached the equivalent of £2-10-0, whereas his eldest son, Botalimbo, who went to Burma with the Congo Medical Unit as a clerk in the accounts section and now earns some £10 a month in Government service in Stanleyville,

seems to find it difficult to maintain his wife and two children.

RECENTLY Alonga has had the joy of seeing signs of the deepening of spiritual life in some parts of the area and the fruits of long and faithful sowing in the conversion of several middle-aged women and some men. He was accompanying my wife as one of a small team on an evangelistic tour and often, late into the night, they were dealing with eager enquirers and those seeking the blessing of a life fully surrendered to Christ. As one after another was led to open confession of sins that were spoiling their witness, and found the way to forgiveness and victory, Alonga's joy was manifest, and he is now seeking earnestly to establish more firmly in the faith those who have thus been brought into first-hand touch with Christ and found in Him life more abounding.

When he had the news of the prospective retirement of his own missionaries his response was: "A few years ago I had the idea that I, too, should withdraw from the work when you went, but now I know that I shall carry on for as long as God gives me strength for it." His only plea is that the staff may be so reinforced that a white missionary may be able to give due time to visitation in the Bambole area. Shall we not pray that this wish may soon be fulfilled?

Ready Shortly

For the Healing of the Nations :

By MARY I. M. CAUSTON, B.A.

THE story of B.M.S. medical missionary activity from the days of Dr. John Thomas, Carey's colleague,

until now. Written in connection with the Jubilee Celebrations. 6s. (postage 4d.). Visual Education Department Bookroom, 93, Gloucester Place, London, W.1.



Missionaries' Retreat at High Leigh, February 5th to 8th, with Dr. G. H. C. Angus, the Rev. F. C. Bryan, M.A., and the Rev. R. W. Waddelow in centre of second row. The Rev. J. B. Middlebrook and Dr. Clow also shared the leadership of the Retreat.

Fellowship in Prayer

Based on the Prayer Calendar

April 1-7.—Thanksgiving and prayer will be mingled for the work at *Upoto-Pimu*, in the Upper Congo area, where the Diamond Jubilee of the Mission was celebrated with great thanksgiving last year. Pray for church, pastoral, evangelistic and educational work in 125 village outposts; and for the medical work which includes a leper colony, carried on by a severely depleted staff.

April 8-14.—*Yalemba*, founded in 1906, is the scene of the Grenfell School, where workers for the Upper River station areas are trained. Pray for its leaders and students, that they may in every way be equipped for their work; and for the Christian Church in this and other areas that, in the midst of many temptations, its members may be kept strong and true to their profession.

April 15-21.—*Yakusu*, centre of 700 village churches, includes all forms of missionary work and witness. Pray that wisdom and grace may continually be granted to the missionary staff, facing great opportunities and responsi-

bilities, and for teacher evangelists and infirmiers, that by precept and example they may feed the flock of God and win those still indifferent to the call of Christ.

April 22-28.—*Yakusu* has four sub-stations at *Stanleyville*, *Yalikina*, *Irema* and *Banjwadi*. Irema has no resident missionary, the others have a married couple each. Pray that these may be given the assurance of the abiding presence of Christ, and that their arduous work may be rewarded by the growth of the Christian life in the converts and church members. Pray also that reinforcements in new missionaries may soon be forthcoming.

April 29-May 5.—Give thanks for the *Church in India and Pakistan*, and especially for the work in *Calcutta*, which is the headquarters of the administration, the home of the Calcutta Press and the work which gathers about twelve churches which influence peoples of many races and nationalities. Give thanks for signs of revival among church members, especially the younger people.

Advance at Bolobo

A VISIT from Pastor Tshisungu, of a neighbouring Protestant Mission, has brought great encouragement to the Bolobo missionaries and church. About 1,000 people, of whom half were children, gathered each

evening to hear his messages. Two hundred decisions for Christ were recorded. Others out of fellowship, in some cases disciplined for many years owing to misconduct, have expressed a desire to return to the church.

Church Building

SEVERAL inland congregations in the Bolobo area have resolved to build permanent churches. In some cases members have voluntarily proposed a plan by which each man shall give 15s. and each woman 7s. 6d. as a first contribution. A like amount is to be collected towards payment for the roofing sheets, and

a third contribution is envisaged for the provision of seating accommodation. This earnest desire to have buildings worthy of the worship of God is most encouraging. Besides this the Church in this area is self-supporting and gave £800 in 1950 for the support of its teacher-evangelists and school monitors.

ACKNOWLEDGMENTS

(To 10th February, 1951.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "M." Crouch End, £2; Anonymous (Oxford), £5.

Women's Fund: X.Y.Z., £50.

Medical Fund: X.Y.Z., £50; "H. & R.," Hornchurch (Work among Lepers), £2 10s.; "In Memoriam, E.W.H.," 10s.

Gift Week: Anonymous (Loughborough) 10s.

Legacies

THE following Legacies have been gratefully received in recent months:—

	£	s.	d.
Dec. 14th. Miss B. J. Oliver	.. 1,198	9	11
14th. Mrs. A. L. Waller	.. 100	0	0
18th. Mrs. S. M. Calvert	.. 25	0	0

	£	s.	d.
Dec. 20th. Rev. A. S. Culley	.. 100	0	0
20th. Miss F. Burgess	.. 10	0	0
22nd. Miss L. E. Cloutman	.. 800	0	0
22nd. Miss M. B. Goodman	.. 122	19	8
29th. J. B. Leaver (Medical)	.. 20	0	0
30th. Miss M. B. Goodman	.. 2	0	6
30th. Miss J. O. Butterfield	.. 19	15	1
Jan. 3rd. Mr. W. J. B. Dainton			
(General, 13s. 6d., and Medical, 13s. 6d.)	.. 1	7	0
15th. J. E. Moxon	.. 1,165	17	10
15th. Mrs. S. A. Packer	.. 10	0	0
16th. A. E. Slater	.. 200	0	0
17th. Miss I. E. Lettington	.. 5	0	0
18th. Miss G. Goulding (Medical Work, Congo)	.. 100	0	0
27th. Miss F. M. Warren	.. 50	2	6
29th. Mrs. E. J. Rutter	.. 300	0	0
29th. A. Black	.. 50	0	0
Feb. 2nd. Mrs. A. P. Cook	.. 900	0	0

MISSIONARY RECORD

Arrivals

- 23rd January, Mrs. R. L. Morgan and child, from Baraut.
- 1st February, Miss L. W. Jenks, from Belgium, after study.
- 12th February, Miss H. E. Smith, from Palwal; Miss S. Staples, from Udayagiri; Miss M. F. Bushill, from Baraut; and Mr. T. G. Fellows, after a visit to his parents at Cuttack.

Departures

- 23rd January, Rev. W. J. and Mrs. Biggs, for Mussoorie.
- 1st February, Rev. F. J. and Mrs. Raper, for Lungleh, and Miss W. O. Harkness, for Berhampur.

- 3rd February, Mrs. L. H. Moore and child, for Pimu.

- 9th February, Rev. T. W. and Mrs. Allen, for Colombo; and Rev. J. T. Sidey, for Bhiwani.

Deaths

- 24th January, at Rickmansworth, Mrs. V. G. Pearse, wife of Rev. J. H. E. Pearse (India Mission, 1938-1949).
- 28th January, at High Wycombe, Mr. F. J. Hull, J.P. (Honorary Member of Committee).
- 10th February, at Wimbledon, Mr. B. R. Wheeler (Honorary Member of Committee).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C.4, Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

MAY 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Chinese Preparations

By ELLEN M. CLOW, M.B., Ch.B., D.T.M. & H.

THE Baptist Missionary Society shares certain declared desires of the Premier of the People's Government of China concerning the Chinese Church. We and he both say we want a self-governing, self-supporting and self-propagating Church. We, the B.M.S., however, have been slow to withdraw our supporting hand and let that Church stand. Like parents who find it difficult to believe a child has grown sturdy enough to walk alone, we keep holding on to it lest it fall. Whether we have been right in so doing or not, our days are now numbered, and we are being forced by circumstance to withdraw; in fact to speed up our policy, and even to out-distance it. At the time of writing there are the following numbers of B.M.S. missionaries in China:

5 in Shantung,
11 in Shensi,

1 in Szechuan,
3 in Shanghai,
4 in the Border Mission,
5 in Hong Kong,

making a total of 29. Of these 29, 9 have indicated their intention of coming out and are soon to apply for exit permits, or have already done so. In nearly every case this decision has been made for the sake of the people whom the missionary went to serve. Already of the former Chinese staff, seven are now working in India and Ceylon, and two more are on their way to Bengal.

WHAT preparations can we make for the coming days of separation from our Chinese colleagues?

First, we can try in imagination to stand where they stand so that we may get some understanding of their temptations and of their dangers. Understanding

of what it means to be a member of a young Church in a land controlled by Marxism would drive us to pray with urgency. Study of the history of that Church, how it has endured in days of persecution in the past, would enable us to pray with hope.

Then, we can still continue our financial gifts in full measure till our Chinese colleagues have to say "stop". This, we anticipate they may soon do. At present, however, the money is being used for such things as:—Theological Schools, Hospital equipment, Bible Schools, printing and distribution of Christian literature, and even—up till now—for Summer Schools where groups of lay workers, some of them drawn from the Christian youth of the area, come together for Bible teaching and training.

Preparations for Handing Over of Property. To whom does this property belong? Primarily to God, because it was given by His people in this country as an offering to Him for the furtherance of His Kingdom and for the establishing of His Church. The Mission holds the property in trust for the Church—schools were built (seventeen of them) that children might be gathered into the Church, hospitals (six), dwellings (fifty), churches (twenty-four), all were given for this main purpose of serving God through His Chinese Church. Now we are in process of formally handing over much of that property as the consummation of that gift. Here is a description by a missionary of one such handing over: "We began and ended with worship, and I was able to stress the original purpose and the means



Interior of Church at Cheeloo Christian University, Tsinan, China

of obtaining the property, which made these promises 'holy', i.e. set aside for the work and worship of the people of God in this place, through the voluntary giving of the people of God in Britain. This aspect of the transfer was emphasised by the Chinese speakers, too. Chinese paper made signing in English impracticable, so two small individual seals and two large organisation seals were applied. Afterwards a photo was taken, and then we all had a meal together."

So we go ahead with our preparations for the days when we shall be cut off from our Chinese fellow Church members, and we take comfort from the thought that no one can cut through our fellowship with them in prayer—because we are one in Christ.

House of Peace

By HOPE ANDRESS, B.A., Barisal, Pakistan

SANTI KUTIR—House of Peace—is the centre for women's work in the Faridpur District of Eastern Pakistan. To reach it from Calcutta one travels by train over the boundary into Eastern Pakistan as far as Khulna, the railway terminus. This is followed by a nine hours' steamer journey to Phatgate and a further seven hours' run on the mission boat.

Santi Kutir is built on ground around a large pond. Water-courses and rice fields with tree-clad built-up islands and villages are to be seen on all sides. Four small thatched houses accommodate respectively a school with twelve boarders, two Indian women workers, the boatman, and the Indian pastor and his family. The missionaries occupy a bamboo and tin hut. There are also a church built of wood and tin, and the latest addition, a rest house named *The House of Light*.

Our boarders form a happy family. There is only one Christian family in the nearby village, so Muslim and Hindu children come to the day school which is in charge of Chaya, a trained teacher, whose winsome personality has a great influence upon children and community. For our other occupations and

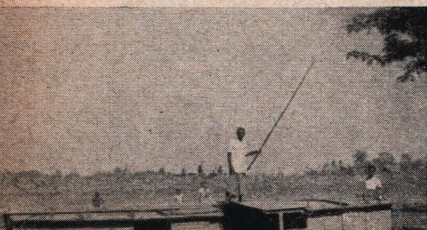
concerns it is a case of being "ready to do whatsoever my Lord the King shall appoint."

Visitors who come for talks, refreshment and rest, are numerous. Pastors on tour almost invariably stop their tiny boats to consult us. Christian women bring their problems, and together we lay them before the Lord. Many Muslim and Hindu women also come for advice.

EACH case is different. Here, for instance, is an elderly Christian woman who lived with her brother about two miles away. One night her brother died. We invited her to stay with us for a few days. She joined in the life of our tiny community, and talked of the past and of plans for the future. Soon she felt fit to return to her home, saying as many do, "I have come to the House of Peace and have found peace." Twice recently on visits to her village we found her sitting on the veranda of a non-Christian home reading a gospel story to a group of listeners.

A Hindu woman, who had come by painful and tortuous paths to a desire to know of Christ, stayed with us for ten days. In talking, with Copping's picture of the Crucifixion before us, she said, "When I look at that my heart melts and breaks within me. He is really God and He did that for us!" What an inspiration it was to continue the story of the Lord who triumphed over death for us!

The means of transport from Santi Kutir to the villages



Last year when Eastern Pakistan was torn by rioting and arson, our immediate neighbourhood remained quiet. Peace between the Muslims and Hindus of our village remains unbroken. We live on a main canal route which leads to a steamer station and early in the year we saw every day large boats crowded with panic-stricken Hindus from other villages making their way along the canal, while groups of other refugees trudged across the dry stubble of the rice fields.



Miss Chaya Baroi, and Miss Prohiba Hur

MANY churches are to be found in the neighbourhood. Some are small and consist of a single family clan. Others have large memberships. Many hold a women's prayer meeting every Friday afternoon under the leadership of a local woman. On Easter Sunday we arranged a united women's rally. One hundred and fifty women were present, having walked up to seven miles across the rice fields. As we saw groups coming from all directions, looking clean, happy and purposeful, we thanked God and took courage. Reports were heard from twenty-four villages. These told of varied evangelistic efforts. In some villages the Friday meetings are held in non-Christian courtyards. In others young married women (girls in their teens) are taught to take part in meetings through prayer and speech. Our programme included a devotional meeting led by Mrs. Wenger of

Barisal and concluded with a communion service.

The best time for work among women is the rainy season. Then our small house-boat, the *Santi Dut* (Messenger of Peace), crawls slowly along our many streams and canals at less than two miles an hour, propelled by two men with long poles. We tow a smaller boat which enables us to go from house to house. We visit the villages, take women's meetings and, best of all, make personal contacts with many non-Christian women. Recently we have found flannel-graph pictures a great help in telling Bible stories.

On these tours we try also to build up the churches. In one village we knew that a number of girls had recently become Christians. We invited them to see us and next morning nine came to the boat. One girl said: "I can't do much. But now I love Jesus as my Saviour, I find it much easier to be patient and loving with the little children in the home and in the housework."

Will you remember *Santi Kutir* in your prayers?

At Lukolela

THE thanksgiving this year amounted to 3,883 francs, of which 1,000 francs were sent to the

B.M.S. General Funds. The balance is being used towards paying the salaries of pastors and teachers.

The Commonwealth Congress

By J. B. MIDDLEBROOK, M.A.

WILLING PARTNERS

THE Commonwealth Congress, June 4th-7th, won the immediate initial support of B.M.S. and the Society was very happy to accept the invitation to be joint host with the Baptist Union and the Commonwealth and Colonial Society. Members of B.M.S. headquarters and General Committee have gladly shared in organising responsibilities in connection with the Congress in its programme and finance, publicity and hospitality, Exhibition and Pageant. The main sessions will include a great missionary rally on the Wednesday evening, June 6th, and a missionary conference on the Thursday afternoon following. Not only have the Associations been asked to appoint two delegates but the Auxiliaries also have been called upon. Overseas delegates will include missionary leaders from the Dominions and Colonies, and "nationals" from "mission" lands.

AN ECUMENICAL CONCERN

THE interest of B.M.S., however, in this forthcoming Congress goes very deep. Although our beloved Society has its special field areas within the total world scene, its concern is with the need of the *whole* world, the future of the *world* Church,

and the glory and triumph of the *universal* Lord. Because of this ecumenical interest, such an assembly of delegates as the June Congress means a great deal to B.M.S. The states, nations and peoples which compose the Commonwealth are involved in all the main religious issues of the day, and this gathering of representative Baptists in London will bring under review, in the very nature of the case, the chief spiritual conflicts of this present era.

EVIL SPIRITS

SINCE Britain still has Colonies whose inhabitants are emerging from primitive conditions, and since such members of the Commonwealth as India, Pakistan and Ceylon, have within their borders hill tribes, ex-outcastes, or other folk at a rudimentary level of social, mental and religious life, the Congress will be confronted with the spiritual challenge of "evil spirits" and their fearful dominion over the illiterate, the superstitious and the ignorant. Thanks be to God, Congress can be told glorious and glowing stories of the triumphs of the Cross and the overthrow of "demonic" powers in the Lushai and Kond Hills and in some of the villages and towns of the one-time "Dark Continent."

ANCIENT FAITHS

THE conflict with the idolatries of polytheism and the monotheism of Islam (themselves opposed in new antagonisms), will also demand attention at the Congress. The new freedoms in India, Pakistan and Ceylon have meant religious freedom for Christians (among others), but the main religious affirmation of these new States is not Christian. In fact, in the field of education it is threateningly *pro-national religion!* These ancient non-Christian faiths are enjoying a new lease of life, and they were never more mobilised than today, never more determined to find in their own sacred books and modes of belief and practice the resources they need, and never more eager to provide inspiration for the tasks and responsibilities of the day. On this ancient front, therefore, Christianity is called upon to wage its spiritual warfare as never before!

LIVING BY BREAD ALONE

BUT most of the delegates will come from modern states in which Christianity itself is the professed religion; Canada, for example, Australia, New Zealand and the British Isles. In such lands the ancient pagan faiths have lost their grip, and the religious antagonist is neither



Stewart College, Cuttack, Athletic Team, 1950-51, which took second place in the University Championship last December

Front Row · Professor S. M. Das; Mrs. Bamfield; The Rev. H. T. Bamfield, Principal; Professor N. B. Bannerjee. The student on the extreme right is the fastest sprinter in India.

Vishnu nor Allah, but Mammon. When materialism prevails the Spirit becomes choked (1 Thess. v., 19); man seeks to live by bread alone; fellowship with God is of the character of Jacob's bargain in Genesis xxviii., 20-21. Prayer is on the material level and worship knows little of the "mounting up with wings" of which Isaiah speaks.

Here is the really grim problem of our age, all the more serious because all too often when the animist emerges from his primitivism, it is only to make terms with mammonism, and when many Hindus, Mohammedans, Buddhists, and even Jews, leave their ancient faiths, their horizon becomes secular and their heaven earthly. In fact, the chief difficulties of the missionary who goes from the West to Africa and the East arise from the fact that the land from which he has come, whichever it may be, is so largely in the grip of a secularist,

humanist, and materialist culture and civilisation.

SHAPING THE RELIGIOUS CONFLICT

BUT the other dread challenge to Christian faith—Marxism—can hardly be side-tracked or dismissed at our Baptist Commonwealth Congress. Mammonism is a practical materialism, but Marxism is a materialistic theory, ruthless in ideology, fervent in indoctrination, and disciplined in action. Though neither Russia nor China will be directly represented at the Congress (there is no possibility of a representative even from Hong Kong), Marxist Communism has its Fifth Columns in India, for example, and in Africa and in other parts of the Commonwealth. This faith without a God; this mechanical and deterministic assessment of the

individual, this materialistic view of history, and this belief in an earthly paradise, is *shaping the religious conflict everywhere*, even among primitive peoples—among peoples where ancient religions have long held sway—and among the peoples of the West.

This Commonwealth Congress, then, our typical Baptist “exploitation” of such an event as the National Festival, is not an example of escapism, but is rather a daring venture into the whole realm of spiritual conflict. Its vital and decisive aim is to present our Lord Jesus Christ as the One who is “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”

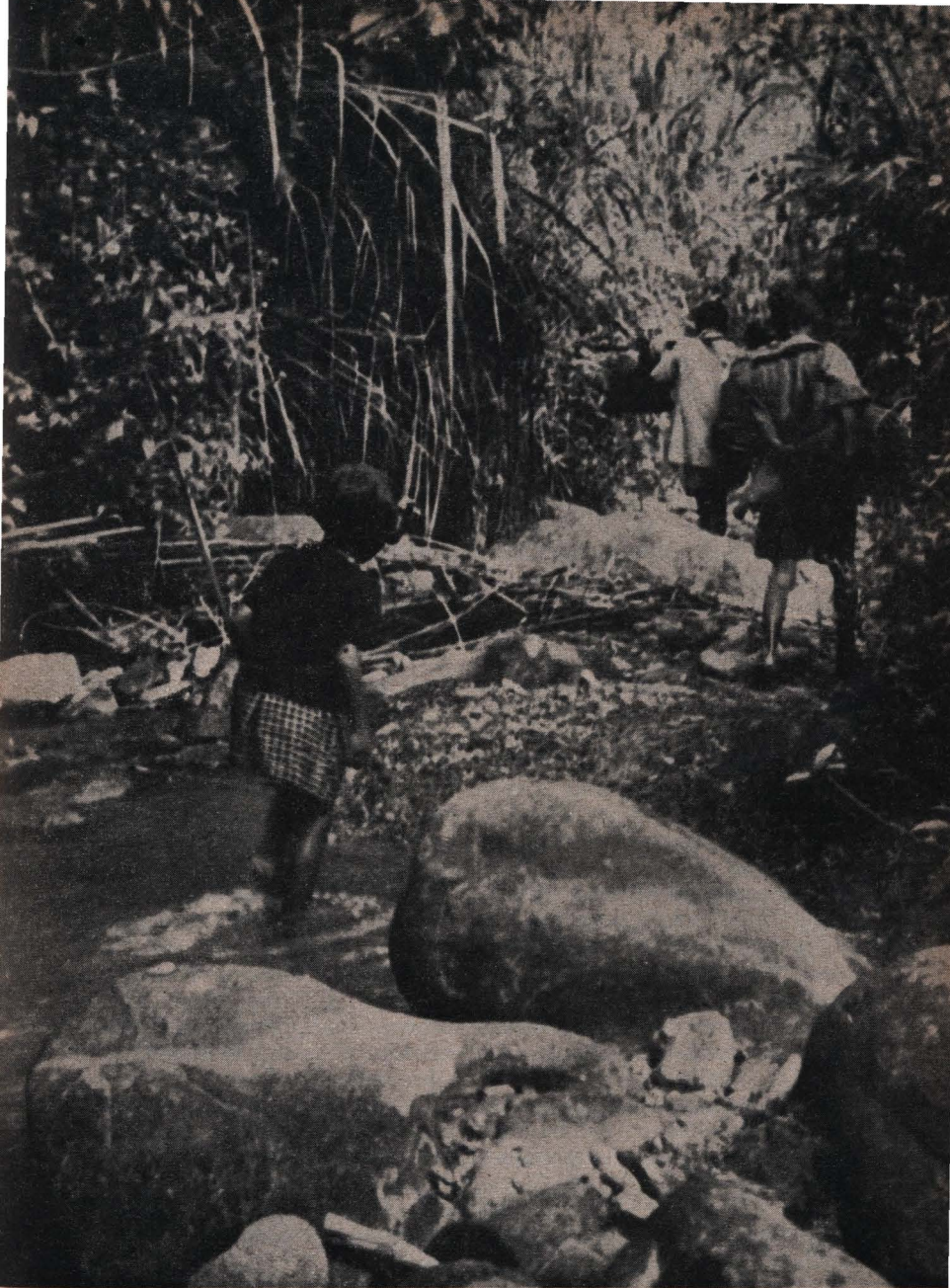
Thankfulness

TREKKING in the district can be very tiring. Bumpy paths, streams and hills make cycling hard work. Sometimes, too, the work of visiting the native Christians is not encouraging, but suddenly we come across a believer who shows us something of the work of grace in his heart, and we are gladdened and refreshed as we go on our way.

This happened to us in one village on our recent trek. We had finished about three-quarters of our journey round the district and were beginning to feel rather jaded, and perhaps looked upon the village we were visiting as “just another village”. At the end of a meeting a man spoke to us. He was wearing ex-service medals which showed that he had served in the Congo army during the war, and he told us that three months ago he had given his heart to the Lord and had become an

enquirer. The local pastor told us that this man had two wives, but that he had sent the second one away, and had also burnt all his fetishes. Now the man came to us and asked us to accept 50 francs to be paid into the Church funds as a thankoffering. Its monetary value is only seven shillings, but in the villages the Congo people do not have much actual cash and their Church contributions average two francs a month, so this was a much bigger gift than would at first appear. He told us as he handed us his offering that he realised that all he was and all he had came from the Lord and belonged to Him, and that he wanted to give this money as a token of gratitude and thanksgiving to God. We went on our way feeling glad and praising God for the wonder of His grace.

ARNOLD and MARJORIE PAGE



A Track Path in the Chittagong Hills, Pakistan

Christian Council Evangelistic Cam- paign in Jamaica

By S. C. BASTABLE, B.A.

JUST over a year ago the leaders of the main Protestant denominations in Jamaica called their churches to a united evangelistic effort. As a result the Jamaica Christian Council came into being with that great object in view, to call the nation to Christ.

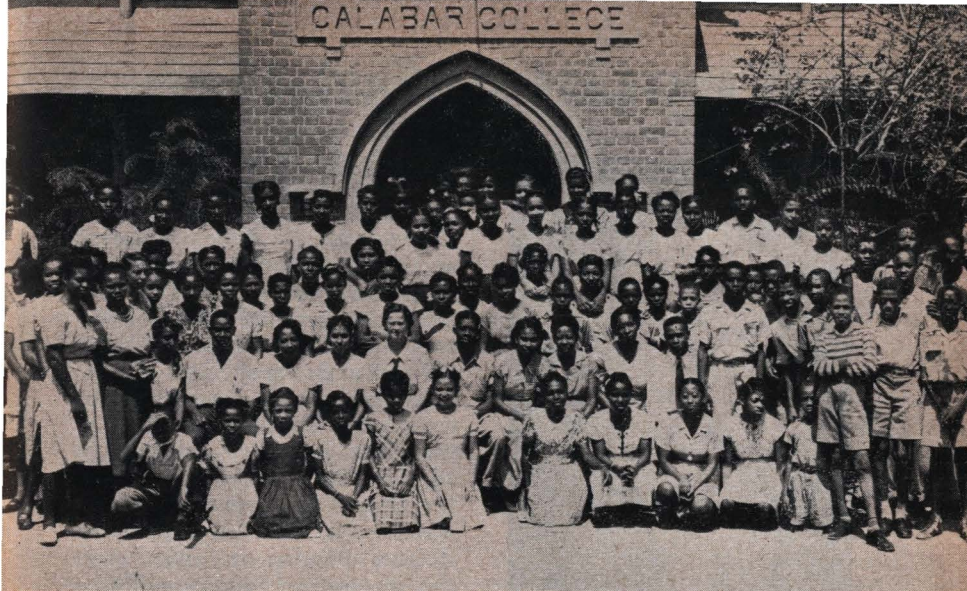
For a long time thoughtful people had been worried by many aspects of national life. "Growing pains" in the labour movement, serious difficulties in the Island's economy, unemployment, poverty, political unrest—these and other problems were causing grave concern to the nation's leaders. Action was and is urgently needed, and not least of all by the Church, for it is in the spiritual realm that the root of these problems is to be found.

The churches responded readily to the appeal of the denominational leaders. After several months of preparation the period Whitsun, 1950—Whitsun, 1951, was set aside as a year of special evangelism. In towns and country districts local Christian Councils were formed, and evangelistic campaigns were planned much along the line of the Commando Campaigns familiar to British readers. It has been my privilege to help in two of these in Kingston, and to be organising secretary of one held in our home town of Port Antonio. It

is early yet to assess results, but we have certainly been greatly encouraged by the reception and response which we have met.

BEFORE our Campaign Week at Port Antonio members of the churches had prepared the way by a visitation campaign in which they went two by two to the homes of the people. On Sunday, January 28th, the local ministers exchanged pulpits for the evening service, and the next day the visiting team—with whose assistance the Campaign was to be run—began to arrive. Each local minister was expected to invite at least one other of his own denomination for this. Our visiting helpers were the Rev. W. N. J. Clarke and Sister Phyllis Tuckett, both B.M.S. personnel working in Kingston, and both did splendid service that week. So also did the Rev. A. E. Brown, B.D., Jamaican Baptist minister stationed at Belle Castle, who came for part of the week. The following Sunday the Campaign reached a climax with a crowded united service at the Anglican Church at which the vast congregation stood whilst the united choirs sang the *Hallelujah Chorus*.

Throughout the week visits were paid to schools, offices, factories, the wharf, the hospital—



Jamaican Teen-agers at a Summer School at Calabar College, Kingston

in fact wherever people were gathered—and there the claims of Christ were presented simply but clearly to all who would listen. Each evening two open-air meetings were held, and on four afternoons school-children packed the local cinema to see and to hear stories of Jesus through film strips and talks. These children's meetings were in the charge of my wife and the wives of the other ministers.

WE were greatly encouraged by these Campaigns, not so much because there have been crowds of converts, for to say that would not be true. The encouragement comes partly from

the way in which the churches are working together and are facing the vicious circle of evils with a united front in the name of Christ. It comes also from the fact that the churches are challenging people to face up to the fundamental fact that whatever else may be needed, such as better schools, more work and more money, the supreme factor of the good life is the right kind of spirit in the hearts of men. That spirit can only be found through Christ. He is the Way, the Truth and the Life. We have good reason to be thankful and to take courage when we see the churches uniting to present that challenge. God's Word is going forth, and it will not return unto Him void.

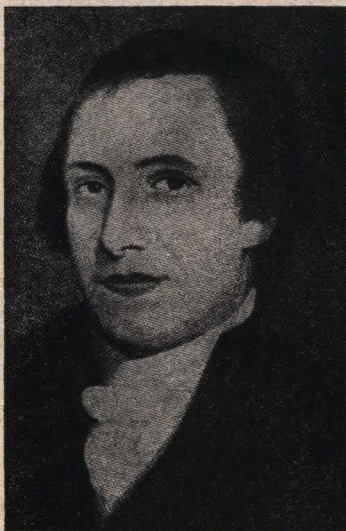
Wanted : A Typewriter

THE Rev. Henry Payne, late of China, would like to buy a second-hand typewriter. Any reliable

make acceptable. Address offers to Green Gables, West Bank, Scarborough.

Cover Picture : A Congo Lifeline ; A View of the railway from Matadi to Léopoldville

Another Jubilee



Dr. John Thomas, first B.M.S. missionary, who sailed to India with Carey and his family

BETWEEN the Assembly of 1951 and the Assembly of 1952 the churches are invited to share in the jubilee of the establishment of medical work as an organised part of the B.M.S.

It is strange and almost inexplicable that medical missions as an accepted and essential form of missionary work came late into being. The service of healing formed an important part of the ministry of our Lord and of the apostles. For many centuries following this ministry was in the hands of the Church. It is of interest that the first missionary accepted by the B.M.S. in 1793 was a doctor—John Thomas, who sailed for India with Carey and his family. Then, for nearly a century, the number of doctors

on the B.M.S. staff can be counted on the fingers of one hand.

Preaching and teaching had their due place. Bible translation and the production of literature were undertaken by the Serampore pioneers and their successors, and the value placed upon the accurate rendering of the Bible into other tongues received recognition in the formation of the Bible Translation Society in 1840. The need of women for the Gospel was answered by the women who founded the Baptist Zenana Mission in 1867. But the meeting of human suffering by the demonstration of Christian love in action through the consecrated ability of doctors and nurses appears to have had little place in the thought and action of those who guided and supported missionary enterprise. True, missionaries unqualified in surgery and medicine, moved with compassion as they saw suffering multitudes, did what they could, but they were the first to recognise their limitations and to plead for professional reinforcements.

THE closing years of the nineteenth century were marked by the acceptance of an increasing number of doctors. Even so, this acceptance was qualified by a cautious Committee whose members felt unable to promise the recruits hospitals and other equipment, as they had been granted no mandate by the churches to do so.

Before long these recruits, fortified by their early experiences on the field, were convinced that

the hour for action had arrived. They voiced that conviction, and were met by a response from influential medical and other men and women on the B.M.S. and B.Z.M. Committees and in the churches. Ere long their deliberations resulted in the formation in 1901 of the Medical Mission Auxiliary of the two Societies.

From that time the medical work on the larger mission fields and its support by the home churches is a record of steady and inspiring progress. Doctors and nursing sisters have volunteered year by year and have made their contribution to the healing and prevention of diseases and to the training of national colleagues and assistants. Hospitals have been built and equipped, and dispensaries have been opened. Throughout all the years and in all activities the Christian purpose has remained in the forefront,

and the evangel has been proclaimed with gladdening results. Recognition and support of this work has long been firmly established in Baptist hearts.

It makes a great story and the jubilee of its beginning provides us with a rare opportunity for reviewing and telling it. For two years plans for this have been taking shape, and these have been sent to the churches. They include articles in our magazines, new books and booklets, films and film strips, an exhibition, a programme of services and meetings, and much besides.

Churches and their organisations which share in these jubilee celebrations will gain inspiration and strength for that immediate work and witness, while at the same time it is expected that new interest, prayer and financial support will be forthcoming for the maintenance and extension of this arm of our overseas enterprise.

Antonio Muabi

By A. W. HILLARD, Bembe, Angola

LAST Sunday our preacher was Antonio Muabi. He is a young man in his early twenties. He preached a very good and well-thought-out sermon, having first read the lesson in both Kikongo and Portuguese.

His appearance was somewhat unorthodox, I suppose. At least you would have thought so had he appeared in your home pulpit in the same attire. He wore white cotton trousers and a khaki shirt open at the neck and, in place of a coat, had on a bright red and white striped pull-over. But his clothes were clean and well-cared for, and his wife and baby boy, who were in the congregation, were also nicely dressed.

It seems only a few years ago to some of us that Antonio Muabi was brought along by his father and the evangelist of his village to be entered as a station boy. He was rather undersized, and we hesitated about taking him; but he looked rather cherubic and we were persuaded to give him a trial. During the probation period—the first three months—all went well and he became a “full” station boy. Then the trouble began.

He was a station boy and, so he thought, there was no need for him to trouble. Within a few months Muabi became not only a headache but a heartache as well. Of all the dirty little ragamuffins we have had to deal with, Muabi took first



Samuele Alonga and his family, whose story was told in last month's "Missionary Herald"

place. He simply would not wash himself or his clothes, and to get a jigger out of his toe—well it hurt far more to get it out than to let it alone! So why bother? He almost drove the women missionaries to distraction in their efforts to keep him clean and tidy. And through it all his little round face used to grin at us as much as to say, "Why do you bother so much about non-essentials?"

WE did bother, however, and went on bothering, much to Muabi's

annoyance, but eventually he got to the first class in school, and then passed out with fairly good marks. After leaving the station he had a few years in his home town, doing odd jobs for Portuguese traders from time to time. During this period, too, he married. He also became an enquirer and was baptized after a satisfactory probationary period, and joined the church.

Eighteen months ago he came back to the station for some preliminary training before going on to the Teachers' Training Institute at Quibocolo, where we hope he will train as an evangelist. Last Sunday he was preaching a "trial" sermon, and how our hearts rejoiced as we remembered the grubby little scrap, who had given us so many weary moments, while we looked at and listened to the fine upstanding young man who was leading our devotions in such an understanding way. Muabi and many others like him help us to realise that our labour is not in vain in the Lord—to whom be all the glory!

One For The Road

Mr. Dart, held up in Hongkong, is doing fine work among British troops and Chinese, as this story shows

THE setting is a small room in the Hongkong Y.M.C.A.—my own room. Last night, after we had finished our fourth meeting of the day, three of us wandered into the room at 11-30 p.m.

As we were having our final chat one of the lads, who is a young and enthusiastic convert of seven or eight months, rose to say good-bye. The other, who appears to follow afar off, turned and said to me, "What about one for the road, Rufus?" At first I thought he meant a cup of tea, but he said, "No, not tea!"

I pointed to a bottle of lemonade, and he explained that I misunderstood him again. Then he said, "This is Sunday night, the first day of the week. To-morrow we have to start another week's work which is often anything but congenial, and rough going spiritually, mentally and even physically. How about a prayer to start us on this road?"

So, and not for the first time by any manner of means, we sat down again and lifted our hearts to God. He came so close to us that we felt He made the fourth One in the group.



Officers and Leaders of the Baptist Men's Movement Annual Conference at Swanwick, March 16th to 19th

R. G. Brown (Chief Commissioner), A. F. Crocker (Past President), K. W. Bennett (Secretary), J. B. Middlebrook, M.A., W. E. N. Webster (ex-President), H. L. Hemmens (President), M. E. Aubrey, C.H., M.A., L. G. Mann (Vice-President), L. W. J. Angell (Treasurer), A. L. Simpkin (Past President), H. C. Janes (Past President), M. G. Scroggie, B.Sc. (National Council Chairman).

Love in Action

PYARE LAL, an Indian boy of about ten years of age, and his father and mother, came to the Florence Toole Memorial Hospital at Palwal, from a nearby village. Pyare had fallen from an ox-cart and fractured his spine. What a pathetic sight they were! Pyare was soon in bed, bathed, and placed between clean sheets. Doctor examined him and explained to his parents the seriousness of the injury. They stayed with Pyare day and night. They were interested in all that was happening around them, doctors and nurses lovingly caring for patients with all kinds of diseases, regardless of caste or creed. This was something quite new to them! They were "seeing" and "hearing"; "seeing" love in action and every afternoon "hearing" from the hospital staff and the evangelists about the Saviour of the world. Then something happened! They made room for Him in their hearts and were baptized.

Pyare Lal is still in hospital, re-

covering slowly. Will you remember him and his parents, and the hospital staff too as they seek to bring light as well as healing.

EDNA THROUP

Still Witnessing

MISS T'ANG and Miss Yun are trained nurses. Their glowing faith and deep knowledge of the suffering countryside would not let them rest in the security and ease of a big city. After a special course in rural dispensary work they set out to establish a new dispensary in a village completely untouched by the Gospel. The Church commissioned them for this missionary task.

Months later they were questioned by Communists—"Why did you come to this village?" With courage and honesty—scorning the evasive answer "to serve the people"—one of the nurses replied, "To preach the Gospel of Jesus Christ."

The withdrawal of western missionaries will not mean the end of missionary evangelism.

E. G. COLLINS

Fellowship in Prayer

Based on the Prayer Calendar

May 6-12.—*Calcutta*, whose population has doubled during the past twenty years and is now 4,500,000, is the scene of varied missionary activity which includes church life and witness among a wide variety of races, women's work, and progressive work among Telugu-speaking operatives. Our prayers are requested for the workers and the work, and also for the B.M.S. and L.M.S. Boys' High School at *Bishnupur*.

May 13-19.—*Serampore College* was the subject of an article in the *MISSIONARY HERALD* for April. Our prayers will include thanksgiving for the vision and courage of its founders, for its present far-reaching work which includes the preparation of equipped leaders for the Church in India, and the training, through Christian environment and precept, of youth for many walks of life.

May 20-26.—Work in *Shensi* has been maintained for over 60 years amid storm and stress. Our prayers are sought for the missionary staff and the Chinese Church leaders and members in *Sian*, the provincial capital, who live amid sweeping political changes, and who, with a future of difficulty and hazard, are fortified by their faith in God. (*See Dr. Clow's article on pp. 66 and 67.*)

May 27-June 2.—Let us give thanks for the ministry of healing and the proclamation of the gospel through *Sian* hospital, for virile churches in other cities and villages; for evangelistic missions; for Bible, primary and Sunday schools; and for Chinese workers and leaders, that they may be cheered by a continuance of signs following their labours, and be kept faithful and true during the vicissitudes of these fateful days.

ACKNOWLEDGMENTS

(To 16th March, 1951.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anonymous (Cardiff), 2s. 6d.; Anonymous, 10s.; Anonymous (Glasgow), £25; Anonymous, "Thanks be to God" (Limbury), £1; Anonymous, £2 2s.; to Anonymous, "To the

darkest place on earth," £2; Anonymous, 15s.; Anonymous (Relief in China), 10s.

Women's Fund: Anonymous (ex G.A.'s Box for Work in India), 10s.

Gift Week: "A little more," £1; Anonymous, £1.

Widows and Orphans: "E. S. C.," 10s.

MISSIONARY RECORD

Arrivals

- 9th February, Miss S. C. Varley, from study in Belgium.
- 12th February, Miss L. M. Case, from Balangir.
- 17th February, Mr. N. A. Ellis, from Calcutta.
- 27th February, Rev. P. H. and Mrs. Austin, from Kibentele.
- 2nd March, Mrs. F. Waddington Smith and child, from Rangamati.
- 11th March, Miss M. Bion and Miss D. M. Philcox, from Gaya.
- 12th March, Dr. Dorothy T. Daintree, from Berhampore.
- 16th March, Right Hon. Ernest and Mrs. Brown, from Australia.
- 19th March, Miss J. K. Williamson, from Sian.

Departures

- 17th February, Rev. R. C. Salmon (by air), for Kimpese.
- 25th February, Mrs. R. C. Salmon, for Kimpese.

- 1st March, Miss H. Walley (by air), for Bhiwani.
- 4th March, Miss W. E. Browne, for Bolobo.
- 7th March, Miss J. F. Robb, for Delhi.

Birth

- 25th February, at Serampore, to Rev. B. F. and Mrs. Price, a son, Richard John.

Deaths

- 8th March, at Norwood, Mrs. K. Teichmann, widow of Rev. A. T. Teichmann (India Mission, 1885-1922).
- 20th March, at Chelmsford, Rev. Herbert Anderson (India Mission 1886-1931, Honorary Member of General Committee since 1923).
- 22nd March, at Peterborough, Rev. W. J. Lush (Member of General Committee since 1932).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

JUNE 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Breaking New Ground*

The Bakingando Survey

By D. S. McLAREN, M.B., Ch.B.

THE village of this name is just over ten miles from the Mission, and in January I spent a whole week there after my language examination was over. The purpose of my stay was to make a medical survey of the whole village. To help me I had Bori, one of our staff nurses, who gave up a week of his holiday, and Koronokoro, the preacher in that area.

Bakingando is one of the largest villages in the Kui country with over 900 inhabitants, and lies about a mile from the main road beyond a river. We soon had a crowd round us after arrival, for our coming was all publicised beforehand, and about ten men were sent off to bring our luggage.

I set up headquarters in the church. You must picture a mud hut about as large as the ground floor of a small house in England, with whitewashed walls and mud floor and thatched roof, and a large gap between roof and walls at each end. The only pieces of furniture are a simple table and chair. Most of our churches have no furniture.

My object in trying to examine as many as possible in one village was to obtain figures of the incidence of different diseases, and signs of malnutrition in all age groups and in people of different race and religion. In Bakingando there are three racial groups—*Konds*, who are the original inhabitants of these hills, and who

* Taken, by kind permission of the editor of *The Sword and the Trowel*, from a letter from Dr. McLaren.

have mixed very closely with the *Panos*, who long ago came from the plains and adopted the Kond's language, Kui, and his customs. The third group is a community of people called *Gonds*, who also came from the plains and who are more like the true plains people, the *Oriyas*, than either *Konds* or *Panos*. They speak among themselves the

Gond language, which the others find very difficult to follow, but Oriya to people of the other races.

A TYPICAL day was something like this. About 8 a.m. we would take our medicine box, small weighing machine and cards to the street we were to tackle next. Finding a suitable spot in the shade or sun, according to the temperature, we would set up shop and go round from house to house calling out the people with the offer of free examination and medicine. At the same time we noted details of the house, and I made a comment as to its size and state of repair. Back at our stand Koronokoro would call out a name and I would make my examination, calling out to him numbers



Kond Hills Missionary Staff

BACK ROW : *Rev. W. E. Thomas, Miss Shearer, Miss Boal, Rev. B. C. R. Henry, Dr. Gordon Wilkins, Dr. S. F. Thomas, Miss Wright, Miss Staples, Dr. D. S. McLaren*

SITTING : *Mrs. Thomas, Mrs. Henry and Carol, Mrs. McLaren and Gavin, Dr. Honor Wilkins, Mrs. Thomas and Shan*

FRONT ROW : *Brian Wilkins, Susan Thomas, Michael Henry, Judith Thomas, Robert Wilkins*

which represented signs of disease of which I had a code before me. I planned this in order that he, a layman, would deal only in numbers, and not make errors in medical terms. Bori helped me with measurements and gave medicine at my direction. In this way we examined and catalogued and treated 778 people, which is probably about 80 per cent. of the population.

We worked on until sunset. Each night we had a meeting in the church. On four occasions Bori and I dealt with various subjects of hygiene and disease. Koronokoro, at the last minute, had suggested that I bring my portable gramophone, and this drew a packed house night after night. Having gathered our audience, we gave them health

talks, illustrated by flannelgraph, and some of the series of pictures prepared by Dr. Gladys Rutherford of the B.M.S., at present working with the India Village Service.

On Sunday I preached at the afternoon service, and in the evening we had a prayer meeting in the house of one of the deacons and, returning to the church, we found a large crowd who had hoped to hear the gramophone again. They still sat on when we told them the next show was tomorrow, so Koronokoro offered to tell them a Bible story. Although few were Christians, they were eager to hear, so very graphically he described the contest between Elijah and the Baal worshippers. Kui is a marvellous language for story telling, as it has hundreds of words whose sound echoes their sense.

PERHAPS the highlight of the whole camp was on the last morning. A message had come through from one of our Christians in the village of Bodrongando, about four miles across the fields, that his father was very ill. We knew this man's case very well in the hospital. He had been in several times suffering from paralysis of his left side and from dropsy due to a failing liver. Now his abdomen was greatly distended again and he was asking for relief. Ramo, the supervisor, and Bori and I set off for his village taking with us the instruments necessary for the simple operation. At the entrance to the village we were led to one of the larger houses where the poor man was lying on the veranda. I decided not to move him, so there and then we got ready,

inserted the tube and the fluid began to drain off. Most of the villagers gathered round of course to watch the unprecedented occurrence, and Ramo, seizing the opportunity, began to challenge them as to what they were seeing. When anyone comes to the witch doctor with this disease he tells them in all seriousness, that someone has hidden an earthen pot inside them or buried goat's flesh there! He will then order some kind of sacrifice to be done for cure. Here was ocular proof of the false teaching of the witch doctor and Ramo was not slow to press home the point.

It was a moving experience to hear these folk, one by one, denounce the witch doctor and ask to be taught more of the truth. Bori then gave a very forceful testimony of how he came to know Christ and, being a true Kond himself, this made a great impression on his listeners. Who can tell just what happened in the minds and hearts of those who saw this "miracle"? We may be sure that they will never forget it, and no more convincing demonstration of the falsity of animism could have been given. I came away deeply conscious of the privilege which is mine of having seen such a clear victory of Right over Wrong. No wonder the journey home seemed to take no time at all as we talked of the Saviour who had been present in our midst.

The whole Camp was in the nature of an experiment which turned out in every way a success. Personally, I shall always look back to Bakingando with affection as the place where I did my first piece of constructive missionary work.

Brethren, Pray for Us



A Congo Village Congregation

By W. D. GRENFELL, Quibocolo, Angola

IN our prayers for the extension of God's Kingdom, we pray earnestly that men and women may be led to accept Jesus Christ as their personal Saviour. This is as it should be, of course, but do we remember just as often those who are converted and are now struggling to follow the Master's teaching in their daily lives? It is vitally important that those whom we lead to Jesus should stand firm, and be themselves living witnesses to the saving and keeping power of the Gospel. This is true equally of Christian work at home and on the mission field. I draw your attention to this matter of praying for the converted, from the point of view of one who in recent years has had some small share in leading hundreds out of heathen darkness into God's glorious light. Our African converts live in the midst of deep trials and temptations of which most of us at home are only vaguely aware. But they are very real to them, and to converts in other heathen lands.

Think of what it means to live in a land that has no Christian tradition. Twice now in the history of the station where I work has there been a flood of

converts, a rapid ingathering of men and women into whose lives has shone the light of the Gospel. This has meant that the Christians of several years standing were heavily outnumbered by young Christians who, only two or three years previously, were living lives guided by heathen customs and traditions that were far removed from the lives they were now expected to live. Then again, with the wheat some chaff was also gathered, so that constant sifting was and is always necessary. This chaff is like an enemy in the camp and makes its presence felt especially in a church meeting. The young Christian has to realise that the break with the old tradition *must* be complete.

THIS raises many questions that are real and vital to the convert. Let me explain. Adultery is understood in a general way, but how can it be wrong for a man to take a second wife if he pays for her and conforms to all accepted native customs? Is there no hope of salvation for a man with two or even three wives? Involved here is the status of women. Is woman the equal of

man? No heathen would agree that she is, and it takes even a Christian quite a long time to get fully hold of the idea. And what about divorce? A heathen, should he not get on well with his wife or should she fail to present him with children, can send her away and get another wife. What is wrong with this if the affair is treated in a correct way? Again, payment for one's wife also presents problems. If one is seeking to raise the status of womanhood, should this *dot* be abolished? Only a few months ago, I had to listen to a marriage palaver and one of the things the man complained about was that the woman—a Christian—had taunted him by saying that she was not really his wife, because he had not paid anything for her.

There is also the influence and power of the tribe or clan. How far can the heathen elders of the tribe be allowed to dictate to and rule the lives of those who have become Christians? We say, "Not at all," but the power of the tribe is a very real thing, especially in the lives of the women. A short time ago we had to deal with a woman enquirer who was about to have her second interview for baptism. She was deferred and her name taken out of the book containing the names of those who had passed the first interview. She was a married woman and at that time childless, and because of this her tribe said that she must leave her Christian husband and go to another man. This she was prepared to do, for, as she pointed out to us, "If I do not obey the orders of my tribe, I will die."

TO the above must be added the lingering power and influence of heathen tradition. Many small matters are continually cropping up that reveal to us, even in Christians of long standing, the sinister influence of the past. Sometimes, the matter is not small, as the following incident will show. You will all have seen the missionary poster of an African boy looking at a picture of Jesus surrounded by children from many lands, and saying, "I wonder who He is?" That boy is a man now, and was a member of our church, and a teacher for many years. During a drunken brawl in his town, a man was killed. According to heathen tradition, as blood had been shed and a death had occurred, all who had seen the body were in danger of a similar death unless the witch-doctor was called to smear them with blood in a special ceremony. The relatives of the person who had caused the death had to pay for the animal. It was the Christian who had advised the town folk as to the "correct" procedure, and though he himself was not smeared with blood, he took his share of the meat and palm wine, eating the former and selling the latter.

I could give many examples of the power of heathen tradition, for they crop up in every walk of life.

It is the people who pray who are the real enthusiasts of the missionary enterprise. Pray for us; we who have learned to love your Saviour and plead with others to do the same. The people that sit in darkness have seen the Great Light, and are striving to walk in it.

A Lightning Campaign

OUR major financial concern on the Home Front must necessarily be the tremendous objective of the income for the year ending next March, 1952. Nothing must be allowed to interfere with these pledges of faith (£270,000) which we have taken in the sight of God on behalf of the programme of work overseas.

This over-ruling necessity adds, of course, to the embarrassment caused by the deficit, not only by the size of this amount, £14,890 16s. 11d., but most particularly in the shortness of the time available for its clearance. Our General Committee is compelled, therefore, to insert a Deficit Campaign from May to July intermediately between the 1950-51 effort and the even greater effort of 1951-52. With this lightning campaign in view, this almost as it were "over-night" campaign, the churches have been invited to send an immediate donation to the Society according to the following overall and proportionate scheme:—

	£	s.	d.
Churches of 150 members and more : at least ..	10	10	0
Churches of 100 members ..	5	5	0
Churches of 50 members ..	2	2	0
Churches of under 50 members	1	1	0

Naturally also the help of individuals, supporters and friends, is being solicited through the Missionary Councils of the churches, and it is noteworthy to be able to report that the first gifts for the Deficit came from within the Mission House, and the first donation from outside was that of £100 from one of the Society's most generous supporters.

The churches will be relieved to hear that the Deficit has not arisen from Home expenditure, for, despite steeply rising costs in printing, travelling, organisation, etc., the 1950-51 total is less than the previous year. Rather is it in respect of expenditure in the Field, India, Pakistan, Ceylon and Congo, that we have fallen £14,890 16s. 11d. short. The speedy clearance, therefore, of this embarrassing yet vitally expended sum will be a message of encouragement to all our missionaries overseas, especially to those fighting a rearguard action in China ; an evidence of continuing willingness to stand in with the younger churches as their trials and burdens increase and a "repairing" action on the overseas spiritual front which will clear the way for further responsibilities already undertaken.

J. B. MIDDLEBROOK

Cover Picture : A Chinese River Village

From the Church in Shensi

The following is a translation of a letter received from the Church of Christ in China, Shensi Synod, in connection with the recent handing over of B.M.S. property to it.

TO all secretaries, fellow-workers and brothers and sisters in the Lord, of the English Baptist Mission, London, Mother Church.

It is now over 60 years since the work of your honourable Society came to Shensi. From the first day until now God has given untold grace in the zealous sacrifices of our fellow-believers, and there have been raised up many who have voluntarily given themselves.

The pioneers, who loved the Lord, came to China to labour, suffering hardship and offences; not a few, both men and women, fellow-workers, laid down their lives. Every time we look upon their graves there is limitless reflection and inspiration.

Thanks be to God, His Church has been established, and the Gospel preached, witnessing that your labour in the Lord has not been in vain.

Now at the present time, the day of God has come, directing this Holy Church to walk in new ways, and early bring to com-

pletion the command to be self-governing, self-supporting and self-propagating.

Your honourable Society, and Western fellow-workers in China for the spiritual Church, have clearly recognised the demands of the age, and with sincerity and joy have handed over all property and authority in Shensi to the local Church, hereby manifesting the true ideal of friendship and love.

In Christ we are one Body for all eternity, indivisible. More than ever we need your constant prayer on our behalf. Today the road of the Church is the road of holy Abraham. God will lead us to His appointed place.

Representing the Shensi Synod we tender your honourable Society our most sincere thanks. Amen.

(Signed)

CH'ANG HUA KWANG,
Chairman.

WANG TAO SHENG,
Executive Secretary.

February 25th, 1951.

A Hard Soil

THE soil is hard and the response to the preaching of the gospel is slow. One of the greatest stumbling blocks is the Hindus' idea of being able to absorb Christianity into their own religion without its bringing any radical change in their lives. Pray

that the light of the glorious gospel of Christ may shine in their hearts, revealing to them their great need of salvation, and implanting in them a real desire to know Christ as Saviour and Lord.

WINIFRED GOW



TOP : Chinese Church leaders and missionaries who took part in the formal transfer of the ownership of property from the B.M.S. to the Shensi Synod of the Church of Christ in China, at Sian, 2nd February, 1951

RIGHT : Rev. W. C. Bell hands to the Rev. Ch'ang Hua Kwang, a packet inscribed "Documents and Authority"

英浸禮會移交房地產所有權儀式攝影紀念
華基督教會陝西大會接收



Meet the British Empire!

By W. D. JACKSON, B.A.

"IT is quite possible for conscientious and high-minded people to spend half a lifetime in England, reading their newspapers and devoutly paying their income-tax, without, so to speak, meeting the British Empire at all. To such it is a geographical expression or a political abstraction, regarded as a rule with vague complacency, but it is not a thing to be reckoned with; it is on the periphery of their lives."

Ann Bridge wrote that in her enchanting book, *The Ginger Griffin*. But, she continued, "On a P. & O. boat the conscientious English citizen suddenly meets the British Empire face to face. The formerly remote institution now confronts this quiet person, as a living organism. He is soon made aware of claims and duties with respect to it, which he must fulfil or forfeit his self-respect."

All this is true; and equally true if, for British Empire, you substitute Baptists of the British Commonwealth and Empire, and if the conscientious English citizen is the average British Baptist. Our Baptist comrades are to be found all over the Commonwealth and Empire, nearly a million of them, in forty conventions or unions, from the Alaskan Highway to the mountains of New Guinea, from Ottawa to Canberra, from South Africa to Serampore, from Jamaica to Ceylon. Yet to most of us in the homeland they are nothing but

distant abstractions, with whom we are very remotely concerned.

So the Commonwealth and Empire Baptist Congress has been called for 3rd-10th June of this year, to enable British Baptists to "meet the British Empire"! There will be no P. & O. boat moored at Westminster Embankment! But there will be great Congress gatherings in Bloomsbury and Westminster Chapels. Many overseas delegates will take part in the public meetings and conferences. There will be a fascinating Exhibition portraying Commonwealth and Empire Baptist life. And on the Friday and Saturday of Congress Week there will be a superb Pageant, "Hearts Ablaze," presented in the Royal Albert Hall, in which the story of Baptist growth in the Commonwealth and Empire will be vividly told.

THOUGH certain official delegates are being appointed by Associations and Missionary Auxiliaries the Congress sessions are open to all. What can you do? You can attend the gatherings. If living in, or near, London you can offer hospitality to an overseas visitor. You can secure a Congress Handbook, and send other copies abroad if you have friends there. You can bring young folk to the Exhibition and Pageant. And, either through some special offering at your church, or direct to the Congress

Secretary, you can make a generous gift. The Rev. F. C. Morton is Secretary of the Congress Committee, at 4, Southampton Row, London, W.C.1.

It is vital that here in Britain we Baptists should enter into closer relationships with those of our faith and order in Commonwealth and Empire. With the lamented death of Dr. J. H. Rushbrooke, and the consequent transfer of the Secretaryship of the Baptist World Alliance to American soil, we lost a unique personal link with Dominion and Colonial Baptists. We ought to replace it, and soon. Moreover, since the war ended in 1945, new Dominions have been created. We ought to recognise that fact, and meet, as it were on new terms, the Baptists of Pakistan, India and Ceylon. Also, the once open door to China is being remorselessly closed by the Communist curtain. It may be necessary for the B.M.S. to find, ere long, some other field into which to pour the missionary passion of our churches. And where



*Rev. D. Gordon Wylie, M.A., B.D.,
B.M.S. Chairman, 1951-52*

could we better look for such a field than within the political freedom of the British Commonwealth? Even in this forthcoming Congress God may reveal to us His will for such a sphere.

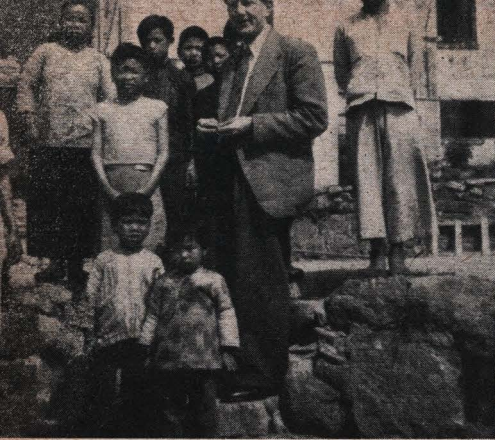
A School in Trinidad

“WE had quite a successful year in 1950. Our attendance averaged 216 officially, increasing on 1949 by an average of 35. Secondly, our school garden here has won 1st Prize in the School Garden Competition and also the 2nd Challenge Trophy offered by the Agricultural Society for schools of the colony showing outstanding progress during the year. This is to be presented by the Governor, Sir Hubert Rance, at a school function on 7th March. We are busily preparing the school both inside and outside for the occasion.

The children are taking part in the programme which we hope to be fine and successful. Miss Charles, our Baptist teacher, has gone to the Government Training College, and her brother, Mr. Kelshall Charles, has just returned after completing a successful course. The school is keeping fine and everything seems to augur a bright future for 1951.”

Extract from a letter received from Mr. A. Mike, Head Teacher, 5th Company Baptist School, South Trinidad.

S. G. POUPARD



In Hong Kong Leper Asylum

MANY of our B.M.S. hospitals undertake the treatment and care of lepers, often in co-operation with the Mission to Lepers. I have been glad to help with this work while waiting here in Hong Kong. The special care of those suffering from this dread disease has only recently been begun in this colony and the lepers live crowded together in wooden huts in a remote part of the island. The huts were built for sixty patients and there are already 185 living there. This in itself shows how very grateful the lepers are to be cared for and you will see from the photograph that they are indeed a happy crowd.

To "cleanse the lepers" in a modern sense much needs to be done. Each patient is asked to give a clear account of how the disease developed, and it is interesting to hear how many of them picked up the infection in the neighbouring province of China—Kwantung—where alone it is estimated that there are 100,000 lepers. Then a diagram is made showing the skin changes, the thickened nerves, the wasted hands and deformed fingers, and

Cleanse the Lepers

By

S. L. HENDERSON SMITH
B.A., M.B., Ch.B.

an attempt is made to estimate whether the leprosy is in an acute or chronic condition. After this the skin is examined in eight different places to find the germ itself, and in addition a portion of skin is removed so that microscopic study of the reaction of the body tissues can be carried out. How eager the patients are to have all this done! They even queue up for these painful procedures, so anxious are they to begin treatment. It is another of the wonders of modern medicine that nowadays there is real hope for the leper, if his disease is caught in the early stages, before the maiming deformities have arisen.

EACH Friday we have been able to hold a simple preaching service for the lepers, and it is a cheering experience to tell the Gospel story to these broken men and women, cast out by society as polluted, to be shunned and feared and avoided at all costs. An interpreter has to be used as the language of the Chinese of Hong Kong is Cantonese, very different from the Mandarin of the north. Last

week my interpreter was himself a leper, a Christian who promises to be a real leader. The feature of the service best loved is perhaps the singing, and at their humdrum tasks they will be singing some chorus learnt the week before at the meeting. The other day we heard of a Tibetan priest who found he had developed leprosy. He fled for his life to India and

there found refuge in a Christian Leprosarium. During the course of his treatment he was converted and, healed of leprosy, determined to return to Tibet to preach Christ. Such things are abundantly possible wherever this work is done in the Name of Him Who stretched forth His Hand to the leper, saying, "I will, be thou clean."

The School Among the Rice Fields

CELEBRATIONS of the Silver Jubilee of the Boys' High School at Bishnupur, fourteen miles from Calcutta, in which the B.M.S. and L.M.S. co-operate, were observed during the first week in March amid much rejoicing.

The proceedings began with a service in the school chapel led by the Principal, the Rev. S. K. Chatterji, who has conducted the affairs of the school throughout the years. As he led the staff into the chapel, twenty-five candles were lighted and placed on the table as a reminder of the torch of faith which all must bear. Mr. Chatterji spoke simply and sincerely of what God had done for the school, and of the trust in Him by which alone the school might go on to greater witness in His service. In the afternoon, 1,500 visitors assembled for a gathering at which the chief speaker was Dr. Katju, the Governor of Bengal, who referred in appreciative terms to the work and influence of the school. In the evening the whole of the

buildings were illuminated with candles and lanterns.

THROUGHOUT the quarter of a century, the school has observed Sunday as God's day, and the Communion Service and Act of Worship during the celebrations were reminders of the place given to the Christian faith. The Principal presided at the former, and the Rev. S. K. Biswas, an old boy, conducted the latter. Between these services, boys, girls and staff moved in singing procession to the site of the new chapel where the Principal laid the foundation stone. Over 100 old boys assembled for an afternoon gathering.

Monday's programme included sports and athletics, with a football match in which the school team beat the old boys by 6-0, and an evening gathering as a climax to the proceedings.

Throughout the gatherings the note of thanksgiving for the past and of prayer for the future predominated.

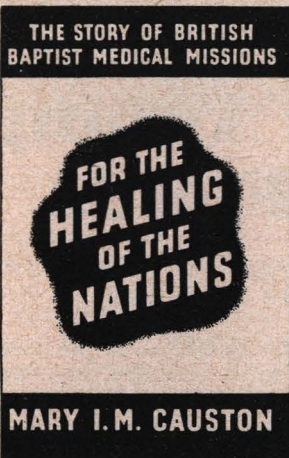
For the Medical Jubilee

1901-1951

By HUGH MARTIN, M.A., D.D.

For the Healing of the Nations:

The Story of British Baptist Medical Missions, 1792-1951. By MARY CAUSTON. Carey Kingsgate Press. 180 pages; illustrated. Price 5s. (postage 5d.).



THE first B.M.S. missionary was not William Carey but a medical doctor—that erratic, incalculable creature, John Thomas. Yet for nearly a hundred years from its foundation in 1792 the B.M.S. sent out no medical missionaries. Though there were doctors at work before then, it was not until 1901 that the medical work was properly organised. It is the Jubilee of the foundation of the Medical Mission Auxiliary that is the occasion for this history.

The long neglect of medical work seems extraordinary to us looking back, and not the least interesting part of this volume is Miss Causton's explanation of the hesitancy of the churches. Gallant attempts were always made by the amateurs, compelled by the dire suffering around them, to do something. But there was much they could not do, and grievous losses were sustained in the ranks of the missionaries themselves through the absence of skilled medical aid and ignorance of tropical hygiene.

But when the doctors *did* arrive! Miss Causton pictures the situation that confronted them in the various fields and the courage and skill with which they met it. It would have been hard for anyone to make this story dull, but not every writer could so skilfully incorporate many facts into a smooth-flowing narrative that never fails to hold the interest.

IN a brief review one cannot go into detail. The shape of the home organisation has suffered many drastic changes, duly recorded here. Most readers will prefer to dwell on the devoted personalities who gave themselves to the advocacy of the cause; outstanding among them that grand Christian gentleman, Dr. Fletcher Moorshead, the very incarnation of medical missions, finely drawn in these pages. One would like to dwell upon the gifts and achievements of many of the doctors and nurses themselves, a great and often heroic company. One mentions with honour the pioneer women: Dr. Ellen Farrer, no less than forty-two years on the field, and Dr. Edith Brown, appointed by the Zenana Mission in 1891. And there was Dr. Vincent Thomas, appointed in 1894, who made (*made* is the right word) the Society see medical missions as an integral part of the wholeness of the Gospel, and insisted upon the provision of adequate equipment.

But the editorial blue pencil hovers over my script. I dare not mention more names, though I look longingly at the photographs, about each of which a tale could be told, and at the pencil marks opposite stories that ought to be singled out. There are startling statistics that ought to be quoted. But it is no good. You must buy the book yourself and read it. You will be stirred. You will be moved to gratitude and wonder at what God has done through the B.M.S., and you will be inspired to do what you can to carry this enterprise forward in the new conditions of our own day, so admirably surveyed in the last chapter.

The Story of Another Year

A REVIEW by D. GORDON WYLIE, M.A., B.D.

IN *Making Tomorrow* Mr. Hemmens presents the story of the 159th year of the B.M.S. It is truly a wonderful story, and it does not lose its lustre in the telling, for here we have language which rises to match the grandeur of the events which it describes. This annual record of the work of our Society has come to be known as the "Popular Report." Popular it is, and popular it deserves to be. Well written, excellently printed in an attractive format, consisting of carefully selected material, and offered to the public for the modest sum of one shilling—no wonder it finds its way into so many Baptist homes and hearts.

The record makes inspiring reading, for there is much in it to encourage. Here are a few sentences, chosen almost at random. "There is a movement of God's Spirit in Calcutta such as has never been evidenced before in our thirty years in this land." "The Theological School (of Cheeloo University) has advanced by a hundred per cent., for its students now number 40 as against 20 in the previous year."

"There is rejoicing in Ceylon in that the number of baptisms last year—89—is the second recorded highest within living memory."

None the less, difficulties are not overlooked or hidden, witness such phrases as "trials and set-backs," "disunity and disaffection," "famine conditions," "open opposition," "the aggressive tactics of Roman Catholic missionaries."

Mr. Hemmens indicates the nature of the task he set himself when he says that "a Report of necessity concerns itself with yesterday and today. It should also think of tomorrow." The Report which he has produced is constructed on just these lines. And has the missionary's job ever been more clearly and concisely defined than when our author refers to the "twin task of extension and consolidation"?

Offering our thanks to the writer, and our congratulations to the Society on the work of the past year and on the manner of its presentation, we add the hope that this Report will achieve a very wide circulation.

Making Tomorrow 1s. (postage 2d.).

A Triumph of Grace

FOR fifteen years Christian work had been at a standstill in the Caluca villages because of social upheaval. But a spark remained in the person of Normane and his wife, and when in 1945 a renewal of preaching became possible, this spark quickly took flame. In five years fifty converts were made in the face of strong resistance from entrenched evil. Witchcraft, drunkenness, immorality and polygamy were combated at risk of personal safety. Once in seeking to reconcile two village bands Normane was kicked and assaulted. But his life was a triumph of grace. In 1949 he died in hospital. His wife

continues her Christian witness in face of much temptation. His son is a boarder in the school at San Salvador, and an enquirer. Pray for them that they may have the same grace as husband and father—Normane, a servant of the Lord.

CLIFFORD PARSONS

More Congo Giving

GIFT Day at Ntondo was outstanding. The total sum contributed by the Church districts far exceeded last year's total, and the hospital share was doubled. In all something like £100 was given by the churches, a notable amount for Congo Christians.

Fellowship in Prayer

Based on the Prayer Calendar

June 3-9.—*Missionaries serving temporarily with other missions in China* form the subject for this week's prayers. Let us give thanks for their devotion and for the opportunities afforded them of continuing their witness in radically changed conditions, and let us pray that they may know the presence of God with them and His peace in their hearts.

June 10-16.—*Colombo*, capital of Ceylon, is the scene of much witness to a Buddhist population. We pray for Cinnamon Gardens Church, for girls' and boys' schools and for work among Tamils. Prayer is asked for new missionaries, that they may be given a grasp of the language and find increasing opportunities for presenting Christ to the people.

June 17-23.—*Country stations in Ceylon*, and village causes, remind us that Sinhalese pastors and teachers work alongside our missionaries. Pray that these may ever have the power of the Spirit in their lives, that they may be faithful ministers of the flock of God and that they may win many to Christ. Pray also for movements towards Church Union and co-operation.

June 24-30.—*Work in Lower Congo* is centred around Wathen, Thysville and Kibentele. The stability and progress of the Church scattered in many villages, and the ingathering and baptism of converts call for praise to God. Pray for those still unreached by the gospel and that more labourers—missionaries and Congo workers—may be thrust forth to reap a greater harvest.

ACKNOWLEDGMENTS

(To 13th April, 1951.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "Two Friends in Croyborough," £1 10s.; Anonymous (Glasgow), £1; "A Thanksgiving," £10; Mrs. Payne (In memory of two sons killed in 1914-18 War), £1; Anonymous, £2; *Baptist Times Reader*, £1;

M.D.D. (Welsh), £2; Anonymous (Work in China), £1; Anonymous, £7; H.N., 10s.

Women's Fund: "A Gift from Symonds Yat" (Women's Work—Balangir), £1 9s.

Medical Fund: Nurse Arnley, £10; Anonymous (Work in China), £2.

B.T.L.A. Fund: Anonymous (Bibles for the Congo District of Bembe), £12.

Legacies

THE following Legacies have been gratefully received in recent months:—

			£	s.	d.
Feb.	12th.	E. T. Johnson ..	500	0	0
	14th.	Miss E. Bishop ..	20	0	0
	16th.	Miss M. E. Pryor ..	500	0	0
	16th.	Miss J. E. Grant ..	50	0	0
	21st.	Mr. Martin Newman ..	300	0	0
Mar.	24th.	Miss S. F. Davis ..	20	0	0
	1st.	Mr. W. Coleman ..	150	0	0
	5th.	Mrs. A. P. Cook ..	47	5	2
	7th.	Mrs. A. M. Forsythe ..	1,000	0	0
	9th.	Mrs. E. A. Burson ..	950	0	0

			£	s.	d.
Mar.	12th.	Miss A. M. E. Sutton (Medical) ..	1,000	0	0
	13th.	Mrs. J. J. Lucas ..	25	0	0
	17th.	J. Harries ..	1	16	0
	19th.	Mr. F. E. Bradley ..	400	0	0
	21st.	Miss H. Amos ..	25	0	0
April	27th.	Mrs. L. F. Ferguson ..	23	14	0
	30th.	Mr. H. Purkiss ..	38	4	6
	4th.	Mr. F. R. Dent ..	1,000	0	0
	4th.	Mrs. A. P. Cook ..	12	15	0
	4th.	Mr. J. Bradbery ..	60	0	0

MISSIONARY RECORD

Arrivals

22nd March, Rev. W. G. D. Gunn, from Chengtu; Miss G. W. Stageman, from Sian; Miss D. A. Kitson, from Bhiwani; and Miss E. C. Wigner, from a visit to Cuttack.
10th April, Miss E. G. Davis, from Kinshasa.
11th April, Rev. W. C. and Mrs. Eadie, from Calcutta.
14th April, Miss I. D. Johnson, from Balangir.

Departures

25th March, Mr. and Mrs. J. W. McN. Webb and child, for Bolobo.

6th April, Miss S. C. Varley, for Yakusu; and Miss A. M. McGregor, for Lukolela.

Deaths

5th April, at Horsmonden, Mrs. M. S. Harmon, widow of Rev. F. Harmon (B.M.S., China, 1885-1926).

10th April, at Worthing, Rev. E. W. Burt, M.A., (China Mission, 1892-1932, Honorary Member of Committee since 1934.)

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

JULY 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Visitors to Ceylon

By J. R. HULME

Mr. Hulme, a member of the General Committee and Treasurer of the Manchester and District Auxiliary, has recently visited India and Ceylon with his son Frank. Here he describes his experiences in Ceylon. Another article on his tour in India appears in the current number of "World Outlook."

OUR first sight of Ceylon showed us the difference between that island and India. The lovely green of this "Pearl of the East" was a tremendous contrast to the brown we had just left behind, and as we motored from the airport to Colombo this impression was confirmed in the fresh colours of the trees, the green of the grass and the brightly coloured flowers.

The following morning the Rev. and Mrs. C. R. Weller took us for a two-day tour to the Buddhist temples and buried cities of the north.

At Dambulla, in steamy heat, we struggled up countless steps and steep, bare rock to several huge caves which many centuries ago had been made into Buddhist temples, and which contained

scores of wonderful carvings of Buddha in various sizes and poses, and from which there was a wonderful view extending over many miles of jungle.

At Mahintale we climbed 1,840 granite steps to a wide space on which was built, centuries before Christ, the enormous Ambustella Dagoba, in which are enshrined the ashes of Mahinda, the missionary who first preached Buddhism in Ceylon. Continuing still upwards, now above the clouds, we made our way up tricky and awkward steps and across a narrow piece of iron over a chasm to what is known as Mahinda's Couch—the biggest misnomer imaginable, as the couch is a bare piece of rough rock about the size of a table falling away almost vertically!

We motored through the dark to *Anuradhapura* and next morning spent several hours in this buried city, the first capital of the ancient kingdom of Lanka. There are numerous dagobas, mostly built many years B.C., of stupendous size, all to enshrine some portion of Buddha. Another interesting feature here is a Bo Tree, the oldest authenticated living thing on the earth, a slip from the original tree under which Buddha received "enlightenment" in about the sixth century B.C.

On the way back to Colombo we called at *Madampe*, where a welcome meeting was held in our honour in the Baptist Church.

THE next day we set off in the care of the Rev. S. F. Pearce for another two-day trip to the mountains and B.M.S. schools in the centre of the island. At *Ratnapura* we visited the Ferguson High School, where the principal, Miss F. A. Brook, showed us round. The scholars, ranging from primary upwards, are Hindus and Buddhists as well as Christians. We had to visit every class, an experience we greatly enjoyed.

Soon after this the real climb began, giving us beautiful and extensive views and experiences of narrow by-roads and steep hair-pin bends. We then zig-zagged down mountain-sides, acute bends and steep drops until we reached in darkness a Government Rest House at *Pussellawa*. Next morning we continued the descent, passing many miles of tea plantations and varieties of wild flowers of great beauty. We called at *Kandy*, with its famous



Pepolgadeniya, a Village in Ceylon

Temple of the Tooth, and pressed on to visit the Baptist Girls' School at *Matale*.

Miss Curtis and Miss Blackaby had arranged a performance by the girls for our benefit in the school hall, a truly delightful form of welcome. The local minister, the Rev. C. M. Elangasekere, took us to see the progress of the building of the new Baptist Church, after which we went to the bungalow of two new missionaries, the Rev. and Mrs. S. B. Stephens.

Darkness falls early in Ceylon, and we were many miles from Colombo by the time our lights were put on. At *Pilimalalawa* we stopped at a tea factory, where we were shown the various processes by which the leaf is changed into the form in which we normally see it. First there is the withering of the leaf, followed by drying, a highly-skilled operation to retain the essential volatile oils. Then comes the crushing, or bruising, another process that has to be done carefully, and finally the roasting, grading and packing.



At Kekirawa, a B.M.S. Station

DURING the Sunday we attended services in Cinnamon Gardens Baptist Church in Colombo. The morning service was broadcast, and in the evening I had the privilege of giving an address, and my son spoke to the young people. The congregation was large and attentive.

On the Monday we were present at the opening worship at Carey College, a school with 1,000 boys from primary to higher school certificate grade. I felt a thrill in giving a short talk to the boys, and was delighted that the Principal, the Rev. W. M. P. Jayatunga, conducted a short

service, with a Bible reading and the singing of a hymn with these boys, who are mostly from non-Christian homes. We were shown round the school and were greatly impressed by its strong Christian witness.

Then we proceeded to the girls' school, where we met Miss Gadd, the Principal, and some of the students. Later, Mr. Pearce motored us to *Kotikawatta*, where Miss Armond and Miss Turney, probationer missionaries, are busy learning the language. It speaks well for the future of the B.M.S. that it has so many young people of the calibre of these two young women who are studying to equip themselves for service. I was greatly impressed with all I saw in India and Ceylon of so many young missionaries.

A pleasant visit to the very fine zoo in Colombo, a swim in warm sea and a happy chat in Mr. Pearce's house, brought this enjoyable day and also our stay in Ceylon to a close. In the week spent in this beautiful island we saw much of its natural features, its relics and monuments of the past, its modern cities and villages and, last but by no means least, of the part the B.M.S. and the churches are playing.

Advance in Middle Congo

AT a recent conference of missionaries in the Middle Congo area—Bolobo, Lukolela and Tondo—it was decided to launch a Forward Campaign on the first Sunday in September. Miss F. P. M. Russell of Tondo, who sends this news in a letter to the Rev. Godfrey Robinson, adds, "We want your permission to use your book, *The Way*, and to translate it into Lingala. We then plan to

deal with one chapter a month and to hammer away at those truths in all our groups, meetings and services, reaching our head pastors, teachers and nurses first, and through them the church members. At our conference next year we hope to plan a campaign 'without' the Church."

Needless to say, this permission has been gladly given.

Sleeping Sickness

How a Dreadful Disease was Driven from a part of Darkest Africa

By CLEMENT C. CHESTERMAN, O.B.E., M.D.

IN 1920 the B.M.S. sent Mrs. Chesterman and myself to Yakusu, near Stanley Falls, in the centre of Belgian Congo. It was eighteen years since the cause of African sleeping sickness had been discovered, but still there was no remedy for this dread disease once it had gripped its victim in the sleep of death.

The great green forest looked fascinating, and the countless brown streams most alluring, but one knew that they were the haunts of the little black tse-tse flies which carried the fatal germs called trypanosomes. Once these germs were injected by their bite and allowed to multiply in the blood, they would eventually swarm into the brain, slowly but relentlessly causing drowsiness, madness and death. As many as 100,000 people were dying every year of this disease in Central Africa.

Before going upstream we had the good fortune to meet, in the Old Laboratory at Leopoldville, an American lady doctor, Miss Louise Pearce, of the Rockefeller Institute, who was trying out a new drug. She gave me a supply and asked me if I would continue the experiments if I found cases at Yakusu.

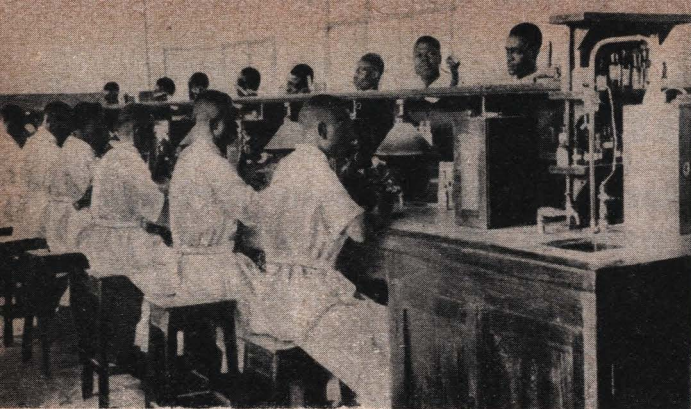
Sure enough, I soon discovered that the disease was there, for every now and then I would

notice that one of the out-patients in the little Stapleton Memorial Hospital waiting-room would start nodding and eventually fall asleep. Another would look strange and wild and start laughing and shouting as if drunk.

My missionary colleagues told me that there was no hope for cases like that with any drug they had heard of. So eagerly did I open my package of "A63," the white powder, now called Tryparsamide, and start injecting a solution of it into the veins of victims. For the first day or two some of them seemed to get worse and became as excited as lunatics. But sure enough, as the reaction passed off anyone could see that the strange look in their eyes was going, that they could speak more rationally, and were careful about their personal appearance. But what was more important was that I could no longer find the germs in the blood nor in the fluid which bathes the brain and spinal cord.

DESPITE many difficulties and dangers in using a powerful drug which was found to cause blindness in some cases, we were soon satisfied that it was possible to cure nearly all early cases and a large proportion of later ones.

But the trouble was that people



On the Track of Disease

were unable easily to recognise the disease in its early stages, so it was necessary to organise a regular system of visitation of all the villages and the examination of every man, woman and child in order to weed out all cases with germs in their system, and thus empty the reservoir from which the tse-tse flies picked up the germs and passed them on to healthy folk. Arduous journeys by canoe and push-bike were regularly undertaken, till later, roads made through the forests allowed the use of cars, and friends at home supplied motor-boats for the river.

In order to treat all infected cases the creation of village dispensaries was started, and this involved the training of native medical boys and the establishment of the Yakusu School for Infirmiers which was the first to be recognised by the Belgian Government, which all along has given us every encouragement and very generous financial help.

WHEN in 1921 Mrs. Chertman and I first visited some of the villages near Yakusu about one-third of the people

were infected and doomed to die. A fine old chief pointed out the tumbled-down houses and miserable, apathetic people and told us that it was evident that God was angry with them and was punishing

them in this way. But we knew that it was not God's anger, nor was it His will that they should so suffer, and we determined to try and remove this blot on God's character and prove to them by actions that God is Love.

Eight years afterwards we were able to visit that same village and conduct a service in a new school chapel full of children who never would have been born but for our ministry of healing. The old chief sat beside us and we reminded him of his verdict that God was angry and asked him if he still thought so. "No! no!" was his emphatic reply. "Now I can see that God is good."

No more cases have been found since that time in the whole area which we supervised, and now more modern methods are available to check the ravages of this disease.

But still the witness of the Medical Mission is necessary in order to make the love of God credible to people who fear and dread His Name, and to prove that He is on the side of the angels and not of the demons.

The Angus Girls' School, Patna, Goes to Church

By EDITH M. HALLETT, B.A.

IN the Angus Girls' School, Patna, going to church is one of the major events of the week. For the rest of the week those inviting front gates are normally out of bounds, but on Sunday we get a glimpse of the outside world. It is a time of enlarged horizons physically and, let us hope, spiritually too.

Out of the gate then, and through the little shopping centre. Across the road, through a residential quarter-of-a-mile, and so to the most pleasant part of the walk, unless it is very hot, the crossing of the open, grassy space, a mile in circumference, which serves the city of Patna as a village green! On the far side of this, that stage of the expedition is reached which most of all makes the teacher on duty sorry when her name comes round again to "take 'the line' to church." She has to get the 150 girls and small boys safely across a very busy cross road and then down a very crowded and narrow shopping street—no pavement of course; and numerous obstacles, often including cows that cause the line to develop a large and excitable bulge into the middle of the crowded street.

HERE we are, at last, at the back gate of the church compound. Now past the side

of the mission bungalow and so, having been sorted out a little, we enter the cross-shaped church by the side door at the end of one of its arms. We and the nurses from the Duchess of Teck Hospital (Zenana Bible Mission) between us fill the whole of the transverse part and overflow into the main part of the building. Nearly fifty of the very smallest sit on the floor in four tight rows below the pulpit, very handy to the eye and, if necessary, to the touch, of both Miss Sahibs from the school, who appear to keep one eye and ear on the preacher and one on the sometimes rather squirming mass at their feet.

Most of the girls love to sing and they form an unofficial choir. The hymns sung are in the main translations of the time-honoured Christian hymns shared now by West and East; but occasionally Indian ones are chosen. The

Miss Loosley and Girls at Salamatpur, India



choice lies, of course, with the preacher, who is usually an Indian.

When the prayers come the small fry in front adopt various attitudes. The official one is that in which the hands are joined palm to palm and the head reverently bowed above them. Eyes closed, of course. One unofficial one is similar to that of a Mohammedan at prayer, with the forehead to the floor.

Presently we come to the collection, and the biggest of the small boys comes forward to collect the halfpence from those of the very small ones who have brought something to give. To many this is impossible. The producing of the coins is sometimes quite a business and the more absent-minded have to be nudged by their neighbours to remind them that the collecting bag is on the way. Meanwhile some of the bigger girls have stood up and are singing a special hymn prepared for the occasion.

NOW the hymn before the sermon begins, and it can be observed that the very smallest are getting ready to go. At the beginning of the last verse two of the training class students slip out of their places and lead the five- and six-year-olds away, the bigger boys now taking their place on the floor under the eye of the Miss Sahibs. Occasionally, especially with a visiting preacher, something goes wrong with the sequence and the little ones don't get out. This happened one day in a baptismal service, and the two Miss Sahibs exchanged apprehensive glances as they thought what might happen when the baptism took place.

However, all was well, and so we did not regret that the mistake had been made.

I'm not going to pretend that all our young folk always listen with eager attention to the sermon. That depends largely on the preacher, and even English preachers—who have a great advantage in training over their Indian brethren—do not always succeed in gripping the attention of their congregations. But being there Sunday by Sunday the children do gradually absorb a great deal.

WHEN the sermon is over, the last hymn sung and the Benediction pronounced, the young folk leave the church as hastily as decorum—strongly backed by the Miss Sahibs—will allow, and the happy business of talking to friends and relatives begins under the shade of the trees. Now water can be drunk too, from the big earthenware waterpot provided. After a pleasant quarter of an hour the "line" is called together again and the homeward trek begins.

This time the school messenger-and-handyman in *his* best Sunday clothes is also in attendance, looking rather proud of his responsibility. He will keep an eye for any non-Christian youths who seem to be taking too great an interest in the big girls on their evening walk home, drive stray cows out of the way and help with the traffic at the corner.

But here we are at last back at the school gate. It has been rather tiring, but well worth while, and we have that happy feeling of "a Sunday well spent" that gives a good start to the week.



A Tamil Woman Toiler in Ceylon

The Missing Letter

THE most thrilling moment for many of the members at the last General Committee meeting on Friday morning, 20th April, came when it fell to my lot to announce that what might be called "The Missing Letter" had suddenly been brought to light. The news reached us from the St. Mary's Church, Norwich, itself one of the most historic of all our Baptist communities, through Mr. Charles Jewson, who informed us that the letter, which had come to them from Mr. Russell Pearce Gould, was now hanging in the St. Mary's vestry in a place of honour.

This newly-discovered letter is a Carey autograph under the date 15th May, 1806, and it turns out to be the very letter in which Carey, writing, of course, from India, adumbrates for the first time the magnificent idea of an international and interdenominational Conference. Quotations from this letter in respect of this excellent proposal had naturally been made previously by various biographers, since Fuller himself had referred to it, but until now it had not been thought that the letter itself had survived. Yet here it is, an original autograph and one of the most significant of all œcumenical documents. No wonder General Committee members were thrilled, for more than

ever Baptists are shown to warrant a place among the pioneers of the great missionary movement at home and overseas which brought into being the Edinburgh Conference of 1910, a date exactly a hundred years later than Carey's own first suggestion. We remember the finding of the book of the law by Hilkiah the high priest and the subsequent inspiring and moving recall of the people to their first principles (2 Kings xxii, 8), and we trust that the republication of this Carey letter may stimulate our denomination to further œcumenical endeavour and missionary zeal.

There follows the relevant quotation in Carey's own precise words :

"The Cape of Good Hope is now in the hands of the English ; should it continue so, would it not be possible to have a general association of all denominations of Christians, from the four quarters of the world, kept there once in about ten years ? I earnestly recommend this plan, let the first meeting be in the year 1810, or 1812 at furthest. I have no doubt but it would be attended with very important effects ; we could understand one another better, and more entirely enter into one another's views by two hours' conversation than by two or three years' epistolary correspondence."

J. B. MIDDLEBROOK

The Rev. J. B. Middlebrook

OUR readers will regret to hear that Mr. Middlebrook is ill and will be away from the Mission House for some time. They will join in prayer for his recovery, and will ex-

tend their sympathy to him and to Mrs. Middlebrook. During his absence, letters normally addressed to him should be sent to Mr. H. L. Hemmens at the Mission House.

News from China



Whitewright Museum, Shantung

THE famous *Whitewright Institute* in Tsinan, capital of Shantung Province, has remained open throughout the year under the sympathetic and able leadership of Mr. Yuan. 190,175 visitors passed through the turnstiles. The constant appearance of new exhibits has made the Institute a centre of attraction. The evangelistic work associated with it has continued each day, and it is hoped still further to increase this unique opportunity of reaching so genuine a cross-section of the community.

The *Ming Tao Bible School* is still housed in the Institute and had a very good autumn term. The school, with thirty students of junior middle school standard, is under the direct control of the Synod. Financial difficulties have increased, but, these notwithstanding, students, staff and synod are determined that the work must continue, money or no money, and they are prepared to "have all things common," to make sacrifices and to use any other possible way to continue their studies for the service of the Church.

The work of the *Church in Shantung* has continued with greater scope than in the previous year. In all places where worship is possible services have been held.

Evangelistic and revival meetings have been conducted in many places where itinerant evangelists were able to pay a visit. In general it is true to say that the lukewarm have fallen away, but "the earnest believers are making a far firmer stand than before and have a deeper thirst for things spiritual." The isolated country communities have few helps in the way of good devotional books, good preaching and teaching and fellowship. In the towns and cities, however, the churches have greater opportunities and are showing much vigour. Congregations in places such as Tsinan, Chouts'un, Tsouping, Chih-ch'uan and Poshan are good and the churches are growing, though there is an exception in Tsingchow.

The *School of Theology in Cheeloo* (Shantung Christian University) carries on, though its future is uncertain through financial stringency. Synod leaders and alumni are concerned that it should continue and are determined to find a way to maintain it.

All the foregoing and other news from China that reaches the Mission House forms a renewed summons to prayer on behalf of our remaining missionaries and the Chinese Church.

Cover Picture : Sunday School Children in Jamaica

The Joy and The Thrill

By H. J. CASEBOW, B.D., Lower Congo

FROM the beginning of the Mission in Congo missionaries have been expected to take part in anything and everything that needed doing. In the Master's service every job became sacred. And in this day of specialisation this is still, in the main, true. A missionary is expected to turn his hand to any task that needs doing, and though this may bring a certain amount of strain and anxiety, it is generally capped by a great sense of the joy of accomplishment.

To-day the missionary can still be seen working with men and boys in the gardens demonstrating with spade and hoe, or trying his skill with an axe, but only after having observed carefully how the natives wield it, for that is one of the things they can show us how to use. As we try to teach so we learn. This is abundantly true of life out here. The missionary is sometimes to be found in the carpenters' shop, in the printing press, in the garage doing repairs on the station lorry, outside checking up on the walls the masons are building. He

drives the lorry, is electrician, plumber, dispenser and many other things as well as pastor. He is clerk, typist and often accountant for his mission station, and if he does not actually run a school or take classes, he is somehow or other connected with school work. We learn in Congo that you can still do a lot in school without having to be a trained teacher.

From the earliest days the school has played an important part in our missionary policy. When we talk of school we mean simple elementary training which the masses should receive. Here there is no State education of the masses. Such work is left to the missions. And we do it right willingly, for we know that therein we have a grand opportunity of influencing the young and of presenting to them the challenge of the Christian life. The school is the foundation of the Church of the future. School work can become a burden, but it is one which we must attempt to carry and which will bring its reward as we watch the young grow into

manhood and womanhood. Let me tell you of a happy incident which took place a few weeks ago.

HERE in Thysville we are building six large new class-rooms.

Church Leaders at Thysville



Bricks are hard to get, and so we have to make large blocks from a mixture of sand and cement. One day the masons were short of blocks. There was a stack of them some hundred yards away. So in order to get the job done quickly I called on a class of small boys just coming out of school to give a hand in carrying the blocks. Each block weighed about 36 pounds, too heavy for most of the children to lift, but once it was put on the head it was easily carried. At the other end the masons were ready to take the bricks off and so save them from being thrown on the ground with the risk of breakages.

While the boys were doing the job, a bunch of little girls came up to me and said, "We want to carry, too!" Some of them were ten years old or less. "The blocks are too heavy," I replied. "Oh, no!" they exclaimed, and at once set about picking up bits of cloth, paper or grass or anything else that was soft and wound them into pads. These they put on their heads and then stood waiting for me or the lads to lift the heavy blocks on top. We had

nothing to do but comply, and with much chatter and laughter and exclamations of "*Kieleka zitu mpasi*" ("It is truly very heavy") they went off.

Soon they came bounding back again for another block. Their faces were radiant as they chattered excitedly together while waiting for their turn. Then it was that one child turned to her companion and said, "I feel so happy, as happy as if I wasn't doing any work at all." "So do I," said the other, and clapped her hands and jumped for joy.

They had made a tremendous, wonderful discovery. The greatest joy is not for those who sit and watch others toiling, but for those who throw themselves wholeheartedly into the difficult task for sheer love of it. So these little Congo girls became our teachers.

There may be times when we think only of the toil and sweat, but if, with love filling our hearts, we can throw ourselves without reserve into the task we, too, shall know the joy and thrill of helping in the building of the Kingdom of God.

Lay Preaching in Jamaica

INCREASING attention is being given in Jamaica to the training of lay preachers. A recent week's refresher course held in Calabar College, Kingston, was notable for a larger attendance than on previous occasions. The course was organised by the Principal, Keith Tucker, M.A., who, with Professor D. W. Jelleyman,

M.A., the Rev. Rudolph Cross, B.A., and the Rev. A. E. Brown, B.D., lectured on *Insights into the Book of Psalms*, *Expositions of the Pauline Epistles*, *Eternal Life* and *Evangelism*. This week of fellowship was greatly enjoyed by all who shared in it, and served to cement the links that bind our Jamaican lay preachers together.

NOTES AND NEWS

The Rev. V. E. W. Hayward, M.A.

THE Rev. V. E. W. Hayward, M.A., the newly-appointed General Foreign Secretary, has now left China and is engaged on a visit to our stations in India, Pakistan and Ceylon. His itinerary includes periods in Calcutta and centres in Eastern and Western Bengal in May, Ceylon and Orissa in June, and North India in July. He will then travel home and take up work in the Mission House during the late summer.

More Records

FOR the Moorshead Memorial Hospital in the Kond Hills 1950 was a record year in every way—more patients, more operations, more local income and more opportunities. There were 172 major and 206 eye operations, while minor operations brought the total to more than 600. We sent four nurses for the Government examination and all passed. This was a better result than we had ever had before. Another girl nurse has recently gone to Berhampur for training in midwifery, and, with another who is also doing the same training, she should be invaluable to us on her return.

JOYCE AND STANLEY THOMAS

Seekers after Truth

THE day of the mass movement towards Christ in India may be passing, yet the interest of the educated Hindu pilgrim to the holy places is growing. Many of these listen to the gospel story and buy

books in a real thirst for salvation. Many, not yet brave enough to name the name of Christ, are secretly seeking to know and follow Him.

Lepers Find Christ

ONE of the most memorable of recent services has been the baptism of five lepers. Recently we managed to acquire a small house in their village for their worship. On their baptismal day the little procession moved slowly from this building to the stream. All are maimed from the destructive disease from which they suffer, but the quiet joy and radiance with which they made their witness in the water was an inspiration to all. The next step is to form themselves into a church when they will elect their own deacon and become part of the Kond Hills District Church Union. Then they will know surely that if leprosy separates on earth it cannot alienate from God, and that all who trust in Him are brethren in one family."

JOYCE AND STANLEY THOMAS

Then

EVEN as I write this, in 1909, a woman is going by the station, her face covered with white pigment and bearing her fetish on her hands in front of her, calling upon it to discover the thief who has stolen her *madioca* (cassava) from the stream whilst she was gathering firewood. Poor soul! Masotela is her name, and she sometimes attends school and services, but like all our other women at present, she still clings to her belief in witches and witchcraft."

F. BEALE

Now

EXACTLY ten years later, Masotela was baptized and joined the small Quibocolo church. Another thirty years pass, and we find Masotela still in membership, and still an active Christian. She was never able to *say* very much as to why she is a Christian, but in Congo, as at home, what we *do* speaks louder than what we *say*. Many Quibocolo station boys owe much to Masotela, because for nearly thirty years and twice every day, she has cooked their food. She has often been insulted, for Congo men and boys are very rude to the women folk, but she has



W.M.A. Gift Day at Whitley Bay Church, when over £6 was raised. Mrs. Hayden, the minister's wife, places her contribution in the post-box made by her husband.

remained faithful. God grant that we may be as faithful as Masotela.

WILLIAM D. GRENFELL

Fellowship in Prayer

Based on the Prayer Calendar

July 1-7.—Thought and prayer this week gather about *Thysville*, with a big population engaged in railway works and other forms of employment; and *Kibentele*, set in rural surroundings in Lower Congo. Here, as in other Congo areas, Christian communities with their teacher-evangelists are found in many villages, and new conditions are providing new opportunities and making new demands. Pray that in them all the Word of God may have free course and meet with a growing response.

July 8-14.—*Leopoldville*, capital of Belgian Congo, is a city of almost mushroom growth, the headquarters of the administration, and a great commercial and industrial centre. Its population, now approaching 150,000, is drawn from all parts of the colony and presents a great opportunity. Pray that a numerically inadequate missionary staff may be granted spiritual power to meet the claims and calls that are made upon them.

July 15-21.—*Leopoldville* is also the

Society's administrative headquarters, and the missionaries responsible call for prayer that wisdom may be given them in rapidly changing conditions of work and of relationships with the authorities, and that these may turn out to the furtherance of the Gospel.

July 22-28.—Our thanksgivings for the work in Congo should include praise for the fine devoted service of Congo pastors and teachers through more than sixty years, and for the co-operative Institute for training many of their number at *Kimpese*, where the B.M.S. is linked with American and Swedish societies. Pray for former students now engaged in work in many parts of the colony.

July 29-August 4.—Well-established work in *Delhi* includes church and evangelistic work among adults, high schools for boys and girls and work among women and children. Give thanks for devoted missionaries and Indian colleagues and for results from their labours, and pray that signs following may still continue.

More Congo Giving

AT the close of every year at Upoto all our teacher-evangelists and overseers assemble for their annual meeting. Each brings a large box which contains the gifts of the village Christians for the year and the special offering made on Christmas Day. This has to be counted and checked, and as most of the gifts are in small coin and the total comes to nearly £1,300, it takes a long time. Then there are examinations for those wishing to enter the boys' school, the adult class and the teachers' group. After this the teachers receive their salaries and the new men are assigned to their villages. Then they begin the long trek homewards. The men bring their wives and families, and as we have about 180 teacher-evangelists the station is temporarily transformed overnight into a large African village.

GLADYS and ARNOLD SEWELL

Wini

WINI was a beautiful African girl, who lived in the girls' compound at Yakusu. When she had completed her school education she began to train as a nurse. Wini was rude and noisy and her face was often marred with a scowl. She was also disobedient and stirred up trouble both in hospital and among the other girls. Many a day the women missionaries were heavy-hearted because of Wini.

One night, however, a knock came to the door of the missionary in charge of the girls' compound. She opened it to find Wini there.

"Mama," she said, "I've been rude and noisy and disobedient. But from tonight I'm going to be a Jesus girl."

Today Wini is back in her home town of Yalembe. With her friend Eva, she does all the women's work at the dispensary there and runs all the clinics. What is even more wonderful, the two girls are living beautiful lives in a village which is a hotbed of evil. ALISON MCGREGOR

MISSIONARY RECORD

Arrivals

- 22nd April, Miss C. Manson, from Rangamati.
- 24th April, Mrs. J. E. Young, from Yalembe.
- 27th April, Rev. S. C. and Mrs. Bastable, from Trinidad.
- 1st May, Dr. and Mrs. J. B. Stafford and two children, from Chandraghona.
- 2nd May (in Brussels), Dr. and Mrs. S. L. Henderson Smith and two children, from Hong Kong.
- 3rd May, Rev. E. H. Greaves, from Jamaica.
- 8th May, Dr. Dorothy G. Medway, from Palwal.
- 13th May, Mrs. G. D. Reynolds and Miss E. R. Lewis, from Delhi; Dr. Gladys Rutherford, from Kasganj; Miss M. Clark, from Lungleh; and Miss W. M. Gow, from Bhiwani.
- 14th May, Miss V. Harrison, from Chengtu.

Departures

- 10th May, Mrs. H. K. Freestone and child, for Belgium.
- 17th May, Rev. C. J. and Mrs. Parsons and child, for San Salvador.

Birth

- 9th January, at Puwei, to Rev. W. S. and Mrs. Upchurch, a daughter, Elizabeth Irene.

Deaths

- 27th April, at Caversham, Rev. J. A. Clark, Congo Mission, 1888-1931.
- 1st May, at Denmark Hill, Rev. J. W. Ewing, M.A., D.D. (Honorary Member of General Committee).

ACKNOWLEDGMENTS

To 15th May, 1951.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anonymous, £25; Anonymous, £10; "In Memoriam—Ton Pentre," £2.

Medical Fund: In Memory of Mrs. Barradell, Harrow, 10s.; L. E. Y. (work among Lepers, Gaya), £10.

Deficit: "Mick and Mack," £5 16s. 11d.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C.4, Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

AUGUST 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

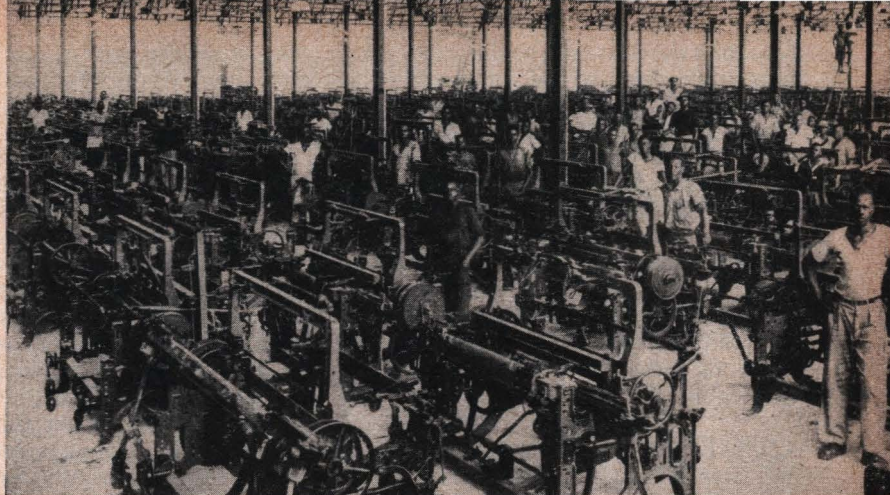
Industry and the Missionary's Work

UNTIL comparatively recently, the peoples of Congo lived for the most part in villages, and these villages were grouped in tribes. The chief had a great deal of power in his village, and would represent his people in the counsels of the tribe. Much of Lower Congo was ruled over by the king who lived in the town of Congo which was his capital. The language of the visiting chiefs was so different from that of the people of Congo that they had to use an interpreter.

In former days the peoples of Congo lived in a state of darkness, ignorance and sin. There is nothing very hopeful and encouraging about heathenism, but it is only fair to say that much of the terrible cruelty once practised was due more to fear and ignorance than to a desire to inflict pain for the pure love of cruelty. There was much good in the tribal system—property and gardens were respected, a rough kind

of justice was dispensed, and members of the same tribe helped each other when necessity so demanded. When we condemn, and with truth, the terrible condition of men and women as they lived in slavery, fear and sin, we must not forget the other side of the picture.

Although conditions varied tremendously in different parts of Congo, it is safe to say that before the white man arrived most of the native population lived in small towns. This meant that the work of missionaries was twofold. First, they had to gather selected natives and give them instruction on the mission station so that they might return to enlighten their fellow villagers and teach them the Gospel of Christ. Secondly, the missionary needed to go into his district and visit as many villages as possible as often as possible. Until recently, it was not difficult to gather sufficient carriers



Modern Congo : A Textile Factory in Léopoldville

to make these itinerations, and the missionary would travel either in a hammock or on foot from village to village.

OFTEN there were long stretches of uninhabited country between the towns, but when the village was reached, what a welcome awaited the tired missionary. Sometimes he would be met a mile or two before he arrived, and be carried into the village by native men preceded by the village band. The village would be gay with arches made from palm fronds with bright flowers attached. Then would follow the sick parade, when natives would line up to receive medical attention. Next the examination of the village school, when it would be the missionary's work to give advice and encouragement to both teacher and scholars. The gospel message was then given, often with the help of the magic lantern. After a more or less comfortable night in a native

hut, the missionary would press on to another village. Not always was the missionary welcomed. The writer has been refused permission to use any hut in the village, and no one would come to the service. His presence was regarded as a menace, and when he left the witch-doctor would be called to cleanse the hut from the evil spirit left by the white man.

Rapid industrialisation has produced drastic changes in social and economic life, growing up to supply the demands of industry. Round Elizabethville, for example, rich copper mines have been discovered and developed. In the Watsa district, gold mining is carried on increasingly. Cotton is grown behind the Ituri forest, and throughout the country there are vast oil-palm concessions. Native labour is essential to the development of these and other industries, and this means that men have left their villages to work in mine or plantation. The industries in Lower Congo are of a somewhat different nature.

Matadi is the port and, as the shipping increases, so of necessity does the native population. On the line from Matadi to Léopoldville there is the Kukala cement works which is expanding all the time. Not far away is the Morebeke sugar plantation where over 4,000 men are employed. Thysville is the railway repairing centre, and when we come to Léopoldville, the rapid development of industry is almost unbelievable.

SOME forty years ago there was a small fishing village called Kinshasa, a few miles from Léopoldville. Today there are vast native populations growing daily and pushing out over the plain. Cotton is spun and woven in great quantities, bricks are burned, soap is boiled, boots are made, timber is sawn and used for building or in making furniture. Léopoldville is the seat of government, the terminus of rail, road and river traffic, and a stopping place for many important air lines. The growth of towns means the decimation of villages; indeed, in many villages there are very few able-bodied men remaining. It does not require much imagination to understand many of the social and economic problems which these changes have created, and it is obvious that missionary activity must be readjusted. In the cities the male population is greater than the female, and the reverse is the case in most villages. Many women, however, do find

their way into the towns, and this factor often adds to the social problems.

MORE time and energy must be given to evangelism in city areas and in places where large groups are gathered. Congo women and girls have always been industrious, but now greater demands are made upon their time so that they may grow more food to feed the growing city population. The fact that so many young men leave the villages for the cities, increases the marriage problem, especially for Christian girls, who naturally wish to make sure that the men they marry are Christian also. With the loss of sanctions and the loosening of restraint, and the possession of new wealth and the many and sometimes dangerous ways of spending this money, the Congo native is a very different person from his father and a very different man than he was a few years ago.

We have to adapt our educational methods to meet these changes, and we need to present the old gospel in new ways to meet changing conditions and changing men and women. Thank God, the gospel had already thrust its roots into village society before the changes took place, and we have men and women with vision and devotion who can ably present a Saviour who can save to the uttermost all who seek Him, despite all the changes that are taking place, or ever will.

Cover Picture : Old Delhi—Tomb of Humayan

Health Education in Rural Areas

By GLADYS RUTHERFORD, M.B., Ch.B., D.T.M.

NORTH Indian villages are very picturesque. Big leafy trees give shade. Fields are cultivated right up to the edges of the village. The houses with thick mud walls and thatched or tiled roofs are cool in hot weather and warm in winter. They are built usually very close together for protection against thieves. They do not have gardens round them, but courtyards in the middle, any size from a few square feet to half a tennis court. Irregular steps in the thickness of the wall lead from courtyard to roof, which is flat with plastered mud over wooden beams. Solid wooden doors are fitted with chain and padlock.

It is customary in some parts for ladies to visit neighbours by going upstairs and over the roof. When they do that the men hide away in a room or go out into the lane until the visit is over. Men do not go on to the roof except to repair it. Water for all purposes is drawn from open wells and carried by women on their heads. The fireplace is made by hand of mud plaster. It is horse-shoe shaped and big enough to hold one large brass

pot. Fuel is wood or dry cow-dung cake. Smoke curls round and goes anywhere it can, and is always in the eyes of whoever is cooking. Light is obtained by burning mustard oil, very smoky, in a small baked mud saucer. It is a very dim light, but very few people can read and no one sits up late. Occasionally a kerosene hurricane lantern and, rarer still, an acetylene or petromax incandescent lamp is to be found.

We enter a dark doorway and nearly fall over a buffalo calf and see its mother in the corner, and pass on into the courtyard. There is shade at one side where a big tree overhangs from the lane. We are offered a low string stool to sit on, and at once are surrounded by a group of women and children, and by a few men in the background who are curious to know why we have come. Children sit on the floor at our feet and the women behind them. They eagerly want to

A Village Scene in North India





Waiting Expectantly

diseases like typhoid fever and cholera which are spread by polluted water. They are also

know if we have brought medicines. We look around and see eyes red and sticky, sores uncovered, with flies sitting on them. A woman is groaning with pain in her spleen. She has malaria. Another is on a bed with fever and another has dysentery, and many complain of indigestion. A man is coughing, and we are told he has been ill a long time, and now his daughter also has a cough. As we sit watching, we notice how many of them are scratching, and a closer inspection shows they have itch. Perhaps we had better not sit so near lest we also catch this tiresome complaint! As we study this group we realise that all these troubles we have mentioned would not have happened . . . if only they had known better.

IN India Village Service a new teaching campaign has been begun. Highly trained teachers who do not carry medicines, are patiently teaching day by day to get the people to understand and work to *remove the causes* of disease. Groups of women are taught how to wash eyes and faces, to dress cuts and sores and keep flies out of them, to clean houses and lanes and wage war on flies and mosquitoes. Men are taught to clean the well and have pure drinking water, to have clean sanitary habits and so control many stomach aches, besides serious

being taught what a good idea it is to eat vegetables and fruit, and so make the body fit and strong to resist when a disease attacks.

It is not easy to teach all this, and as I have said, very few village people can read. So we get the help of all sorts of pictures and "Audio-Visual Aids." Lately the "Jet Man" has helped us a lot. He is just a jet black stick man who does things. A comic strip shows him killing mosquitoes with a flit gun and sleeping inside a net at night, and putting insect killer on a pool of water so that mosquito eggs will not hatch. In another strip he is doing something about flies, making covers to protect his food and cleaning up to prevent flies having families. The Jet Man also shows how germs of tuberculosis can be prevented from spreading through the air and infecting other people. After Jet Man has told a story or shown some "control method", he is followed by flannelgraph pictures, or by dolls or mannikins who talk and tell each other what they have heard or seen, and so repeat the things the villagers must learn.

HEALTH Education needs a Five-point Programme as a start.

1. *The Village Well.* How it should be constructed, purified and kept pure.

2. *Sanitation.* The choice of the best system after study of the particular local conditions.

3. *Nutrition.* Again study of local food supplies and menu. The worker notes any deficiencies, recommends the growing of fruit and vegetables, and development of the milk supply, and so on.

4. *Control of insect pests,* flies, mosquitoes, etc., and of parasites, hookworm, round worm, amoebic dysentery, etc.

5. *Vaccinations and inoculations,* including B.C.G. Vaccine for tuberculosis.

It is a big programme. The diseases mentioned above make high numbers in the hospital records, and a great expense is incurred every year in drugs for treating these conditions.

GREAT patience is needed as there is a huge stumbling block right at the start. The villager is superstitious and he believes in many gods who are "responsible" for smallpox, typhoid, skin diseases, etc. However clear and interesting the teaching may be, he is not convinced easily of the cause and effect sequence, and so it is often a long time before he is ready to put measures into effect.

He needs to be taught of God Who is a loving Father and Who does not "send" any of these troubles nor will them to be. When man learns of God and experiences His purposes in nature, including men, he finds that God meant him to have abundant joyful life, and have all that creep upon the earth under his control.

From the Mission House

AT the time of writing, early in July, we are glad to report that Mr. Middlebrook is progressing and gaining strength, though some time must elapse before he is able to return to duty. Both Mrs. Middlebrook and he are deeply grateful for the many enquiries that have been made and for the prayers being offered on their behalf and that of the B.M.S.

Mr. Middlebrook's fellow officers and colleagues in the Mission House have gladly accepted the additional responsibilities placed upon them by this enforced absence. Mr. H. L. Hemmens has been asked to serve as Acting General Home Secretary, with the co-operation of the Assistant Secretaries—the Rev. A. A. Wilson, M.A., Miss K. M. Hasler, Miss M. I. M. Causton, B.A., and the Rev. G. C. Robinson, B.A., B.D. The Chairman, the Rev. D. Gordon

Wylie, M.A., B.D.; the Vice-Chairman, Mr. H. L. Taylor; the Treasurer, the Rt. Hon. Ernest Brown, C.H., M.C.; and other friends, have generously volunteered aid in administration in the office and in advocacy in the country. The Foreign Secretaries, Dr. G. H. C. Angus and Dr. Ellen M. Clow, are also contributing their share of help, and the early arrival of the Rev. V. E. W. Hayward, M.A., as General Foreign Secretary, is eagerly awaited.

This attitude in relation to headquarters will, we are sure, be endorsed by the denomination as a whole, and find expression in resolution that the work shall not suffer or the contributions decline during the absence of an esteemed leader and forceful advocate, but, on the contrary, that they shall show an increase that will bring relief in the present and hope for the future.

New-comers in Ceylon

By TOM and CONSTANCE ALLEN

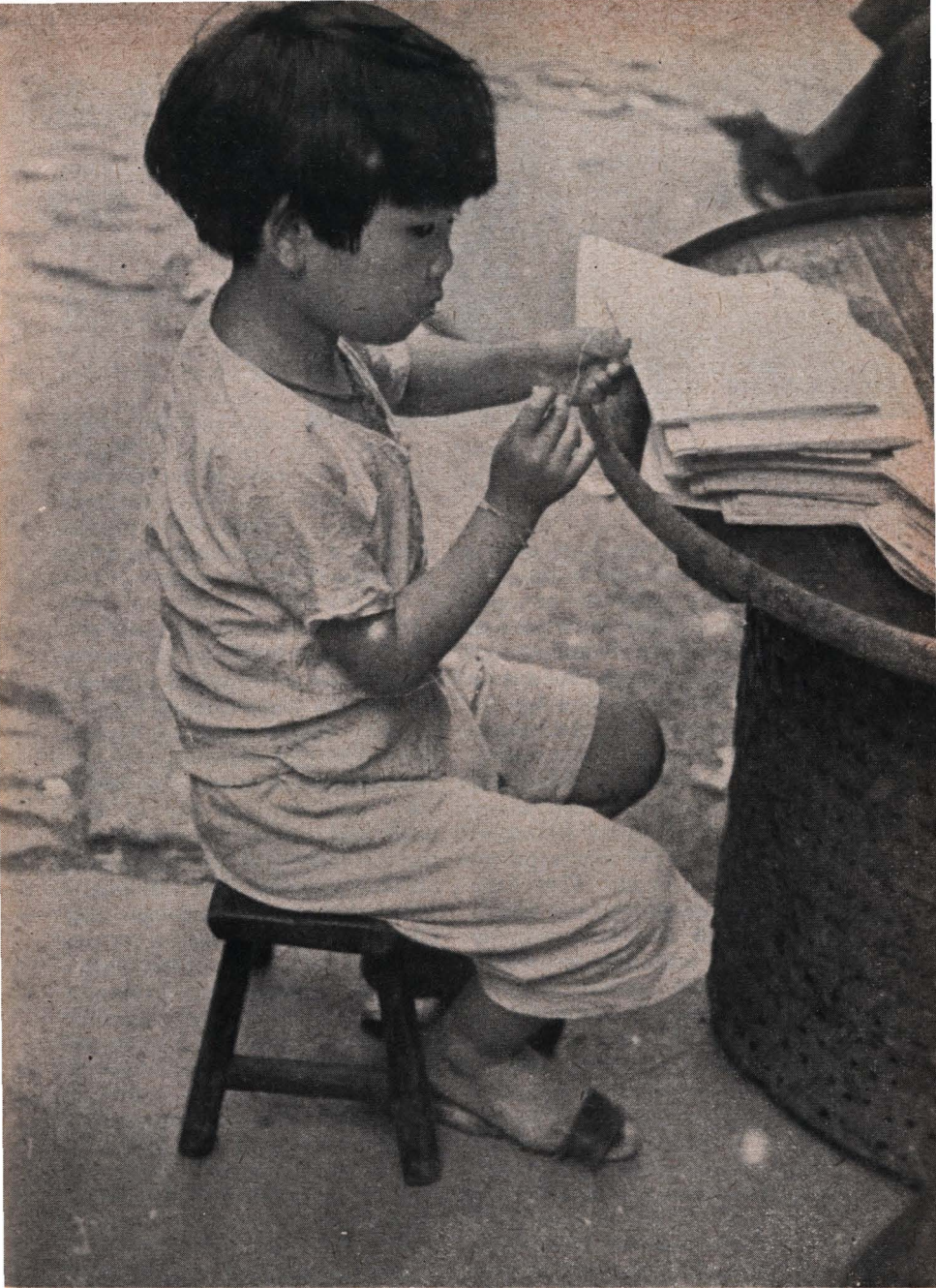
Mr. and Mrs. Allen have joined our staff in Ceylon after nineteen years' service in China. Here they describe some of their first experiences

THESE few weeks have been crowded with all sorts of new impressions, which will remain strange and wonderful for a long time. It is a new experience to live in a temperature of 80 to 90 degrees all the year round, to see lush vegetation everywhere, large flowering trees lining the roads, pavements coloured pink, and yellow and orange scattered flowers. Shall we ever quite get used to seeing blue kingfishers, red woodpeckers and tiny green tailorbirds flying familiarly around, or to having black bats flying in and out of the open doors and windows of our sitting-room at night? More than the beauty of the birds and trees, we have been struck by a beauty in the Sinhalese men and women we meet, and especially in their small children. The people have a dignified seriousness of manner and a quiet courtesy, which is very charming. This, and the fact that English is understood by nearly everyone, has helped us to make friendly contacts with people in trams and shops as well as in churches, from the first day of our arrival.

We were not many days in the island before the Ceylon Baptist Council arranged a Welcome Meeting for us in Carey College, the Baptist High School for Boys in Colombo. There we met most of our English colleagues as well

as many of our Sinhalese pastors and teachers and their wives. It was a happy time because we were conscious of being invited to join a Baptist fellowship which had a history of 140 years of growth and service behind it, and which was looking forward to the new problems and new opportunities which lie ahead in an independent Ceylon. In the meeting that followed we were all moved by Mr. Jayatunga, the Principal of Carey College, who spoke of the dire need of Ceylon for Christ and appealed to us all to go forth as missionaries—Sinhalese and British alike—carrying the light of Christ's Gospel through the island. Since then we have visited several Baptist churches in different parts of our B.M.S. field, at one of which eight young people were baptized and received into membership. We have enjoyed worshipping with the Sinhalese-speaking congregations, and we have received the bread and wine of the Communion Service from the hands of Sinhalese pastors.

IN more informal ways we are getting to know our Christian community, and the people amongst whom they live and work. The majority of the Ceylonese are Buddhists, for Ceylon is a stronghold of Buddhism, and with the revival of nationalism



A Child Worker in China



Girls recently baptized at Cinnamon Gardens Church, Colombo, by the Rev. W. G. Wickramasinghe

in the island, there has come a revival of the Buddhist religion. The temples seem to be kept clean and freshly whitewashed. The shrines by the roadside, often under a sacred Bo-tree, have their sweet-scented floral offerings renewed every day. The streets are full of priests in bright saffron robes. Some are well educated, and certainly there are many Buddhist schools in the island, as well as monasteries where priests live and are trained. They have borrowed something from Christian methods and hold Sunday Schools and preaching sessions in their Buddhist halls. Not far from this Baptist Mission House is a fine big building—the Colombo Y.M.B.A—which has a programme of games, lectures and social activities for Buddhist youth. Because 90 per cent. of the new Ceylon government are Buddhists, new legislation has a bias towards Buddhism, and there is less freedom now for Christians, both in their teaching of the Bible in their day-schools and in their Sunday School activities, than there was before Indepen-

service, and that aim must be maintained at all costs.

JUST before the end of the Carey College term in March, we were invited to speak to the boys—over 1,000 of them—at their Friday morning Assembly. The Christian boys—about 300—sat in the front seats, while the non-Christians sat at the back and listened, but did not rise or take part in the hymns and the prayers. The teachers—over thirty of them—are all Christians and sat with us on the platform. The boys of the Christian fellowship conducted this one service in the week at Assembly themselves, speaking openly of their faith in Christ and witnessing to the power of prayer. One of the speakers was a Chinese who is a Christian and a prefect. As we listened and took part, we thought, surely Buddhist and Muslim boys cannot sit through such a service every week and remain unaffected. Most important of all is that they should see Christ's light shining in the lives of their schoolfellows.

dence. We find ourselves faced in Ceylon with much the same problem as the Christians face in China, for we know that purely secular education is not enough. The *raison d'être* of our Christian schools is to lead girls and boys to find Christ as their Saviour and to dedicate their lives to His

Advance in Trinidad

By S. G. POUPARD



*Fifth Company Baptist Day School,
Trinidad*

OUTSTANDING progress has been made during the last three years in the erection of three new brick buildings in the south of Trinidad. The condition of our church buildings has long been a matter of deep concern, and while there is still much to be done in this respect, we are glad that we now have three modern structures worthy of our Baptist Church in the Island.

The first stage in this movement for Baptist Advance was the erection of the new school at Fifth Company on May 12th, 1949. Since 1910 our only Baptist school in the Colony had used the old church building which in recent years had become unsafe and was desperately overcrowded. The dilapidated state of the building made teaching extremely difficult especially during the wet season, and it is to the credit of Mr. Alston Mike and his staff that the school maintained such a high standard of efficiency. Twenty-five years ago the average attendance was 80; today it is 216, with a total number on roll of 358. The new school was opened by the Honorable A. R. W. Robertson, Financial Secretary, and it is a two-storied building built to accommodate 250 scholars. It stands on an excellent

site consisting of three acres of land, and has a modern sanitary system provided for by the Colonial and Development Welfare Fund. The Government contributes approximately two-thirds of the cost while the Society made a generous grant of £1,000 from the Ter-Jubilee Celebration Fund. The number of children attending this school is rapidly increasing, and it stands very high in prestige among the schools in the Colony. Of the 324 on the roll in September, 1950, 21 were from Anglican families, 8 from Roman Catholic, 61 from Hindu and 234 from Baptist.

THE second stage of this forward movement was the erection of the new church at Sixth Company on September 24th, 1949. The old church known as Mount Bethel had been in a serious condition for some time, and it is due to the generosity of Mrs. Josephine Small, a member of St. John's Baptist Church, Port-of-Spain, that the new church was erected. Mrs. Small is a native of St. Lucia, and has for many years been a loyal member of St. John's. She first raised her own family, having her son—Dr. Theophilus Small—trained as a doctor at Edinburgh



A Day of Rejoicing: Lewis Inniss Memorial Church is opened

University. Later Mrs. Small adopted a family of seven boys and one girl, and raised them. One, Ulric Cross, D.S.O., D.F.C., achieved fame as an aviator in the Second World War, and another, the Rev. Rudolph Cross, B.A., was trained at Bristol Baptist College and is now a minister in Jamaica. The church, which cost £600, was opened by the Rev. J. P. Hickerton, M.A., when a large gathering was present.

THE third stage has been the opening of the new Lewis Inniss Memorial Church at Fifth Company on November 11th, 1950. This church was designed by Mr. E. R. Gammon, secretary of St. John's Baptist Church, and at the opening Miss Nora Inniss laid a stone in memory of her

father, Lewis Inniss, who had been a devoted deacon of St. John's Church, and a loyal supporter of the southern churches. Miss Inniss was then presented with the key by the builder, and the church was opened to the glory of God. Canon Farquhar gave an eulogy of the late Lewis Inniss, whom he described as a man of sincere Christian character. The Rev. J. P. Hickerton presided, and ministers of the Methodist and Presbyterian Churches officiated. Others taking part in the proceedings included the Hon. Stephen Maharaj, Member of the Legislative Council; Mr. Arthur Busby, Magistrate; and Mr. J. Saunders, Supervisor of 4-H Clubs. This church is an imposing structure and was erected at a cost of approximately £958. It has coloured glass windows and a corrugated aluminium roof, and is attractive in every way. This development has been made possible by the Centenary Fund raised in 1943, to which the B.M.S. contributed £500, and we rejoice that after a long delay it has been possible to erect this Memorial Church.

THE DEFICIT

At the time of going to press (July 1st), £4,901 has been received towards the removal of the Deficit of £14,890.

We ask that monies voted or raised for this purpose should be sent to the Mission House as soon as possible, and appeal for further contributions towards the removal of the balance of £9,989.



Youth Leaders in Ceylon

A YOUTH Leaders' Training School was conducted early this year at Moratuwa by Rev. and Mrs. W. G. Wickramasinghe. There were about twenty-five young people, representing a number of churches, who attended the school. The programme included lectures on the theory and practice of youth work in relation to local conditions. Particular emphasis was laid on the qualities and character of a successful Youth Leader. Some of the lectures and discussions were held by the sea. Morning and evening worship was conducted by

the members of the school. A special feature of the school was the attempt to make all our activities a kind of lesson-demonstration.

The five-day school provided ample opportunities for intensive study, Christian fellowship, and for a fresh discovery of the joy that awaits the youth leader.

The members of the school had the happy conviction that with this new venture the Baptist Young People's work in Ceylon had taken a much-needed step forward, and that its future was full of promise.

Foreign Stamps

FOR many years the Society has been helped financially by the activities of its Foreign Stamp Bureau, and has been greatly indebted to Mr. H. W. Smith, of Teignmouth, its Honorary Secretary. Mr. Smith has now been obliged to retire, and his place has been taken by Mr. C. H. King.

Mr. King is concerned to extend the work of the Bureau, and will be pleased to send to any stamp collector

a letter of advice as to ways in which this can be done. He hopes to send out at intervals approval books of stamps, to make up packets of stamps, to appeal for gifts of stamp collections, and to appeal to missionaries and other friends overseas to give similar support.

Mr. King invites enquiries. His address is—23, Prentis Road, London, S.W.16.

NOTES AND NEWS

Congratulations

THE Belgian Colonial Government has accorded the *distinction honorifique* of *Officier de l'Ordre de Leopold II.* on the Rev. C. E. Pugh, dated as from the time of his retirement in 1945 after thirty-six years' service in Congo, first as a missionary at Yakusu and then as Field Secretary. Mr. Pugh had previously become a *Chevalier de l'Ordre royal du Lion* in 1929 and *Chevalier de l'Ordre de la Couronne* in 1936. These honours are not only personal, but a way of expressing official recognition of the Society's efforts for the uplift of the peoples of Belgium's great colony.

Lepers are Baptized

"I HAVE written before of the small leper village where five lepers were asking for baptism. In December we bought a small house and had it converted into a church. Its whitewashed walls stand out now in the midst of the village. Then on January 14th Dr. Thomas baptized these lepers in the river nearby. Truly God was there at that riverside as these simple folk, three Kui and two Oriya, made the profession of their faith. I have been to many baptisms, but this stands out as one of the most sacred."

IRENE WRIGHT

Sowing the Seed

"WE have been selling a number of gospels and copies of *The Way of Salvation* in Oriya, to the many plains-people we deal with. One of these whose hands and feet are crippled by leprosy has, we believe, had a real spiritual experience; he has written a good hymn in Oriya. Another man came with his blind son to know if we could restore

his sight, and when I told him that was impossible, he broke down and told of his four healthy daughters and this was his only son. We were able to point him to the only Comforter and give him literature which, on his return home, would tell him of Jesus."

DONALD AND OLGA McLAREN

Extension at Berhampur

"JUST over two weeks ago, our new Jubilee maternity block was ready for use and the first patients were admitted, and during the first night a lovely boy and girl were born. It has taken time and much work to get the block fully furnished and equipped, as well as light and water installed. I am sorry you cannot see the main big ward with its pretty green curtains and green bedspreads, its silver painted beds with the babies' cots swinging at the end, and the bonny wee brown babies in smart check vests. It is almost pathetic to hear some of the poor village patients saying that such a lovely ward is too good for them. We are certainly proud of such a maternity block, and it is so good to feel that about twenty patients who previously had to stay on the floor now have proper beds."

JOY RIGDEN GREEN

For Baptism

"THE girls in the boarding school are a very refreshing group, nineteen at the moment, and all bursting with life. Three of them are to be baptized next month. One has just become a nurse, and one was married two months ago; the other is still in the boarding school. Eight others are in the enquirers'

class and will probably be baptized before the end of the year. The others are a little young yet, but will not be refused when they ask to join."

MAY CARBERY

The White Church in Léopoldville

"WE have a church nearby where a service in English is held every Sunday morning. It is known as the White Church, and is a landmark in the city. It was built by B.M.S. missionaries nearly forty years ago. Its name describes the outside walls which are whitewashed, rather than the worshippers, who are both black and white. The congregation is very cosmopolitan, for there are folk from America, Belgium, Norway, Sweden, Switzerland, as well as Britain, and often we have people passing through Léopoldville representing every country in Europe. The Africans are mainly West Coast folk who are British subjects, but



A leper borne of four to Tsinan Hospital, China

there are a few Congolese who know enough English to follow the service."

CHARLES AND RHODA COULDRIDGE

Eighty-Six Years

AMONG significant recent gifts which call for gratitude is one from Mrs. A. R. Bush, of Frome, who writes: "Goodness and mercy have surrounded me for 86 years, so please forward these 86 shillings to the B.M.S."

Fellowship in Prayer

Based on the Prayer Calendar

August 5-11.—In *Pakwal*, as elsewhere, the gospel is proclaimed in many ways, and we are asked to pray for evangelistic and church work in the town and district, for work among women and girls, and for the men's and women's hospitals. The work at *Baraut* and the surrounding villages is also mentioned. Seek for the blessing of God upon the work and the workers—missionaries and Indians, that in all things Christ may have the pre-eminence.

August 12-18.—Other stations in North India include *Agra*, *Kasauli* and *Bhiwani*. In these also the gospel is expounded and exemplified in varied ways which together have as their aim the making of new men and women in Christ. Give thanks for signs of progress and offer prayer for workers who face difficulty and bear responsibility, and for Christians who

face temptation and endure persecution for Christ's sake.

August 19-25.—Another group of stations is found in Bihar—*Patna* and *Dinapur*, *Monghyr* and *Gaya*. Let our prayers be centred round the types of people to whom the gospel is presented, including students in *Patna*, lepers in *Gaya*, men and women, young people and children in the main centres and the neighbouring villages, that the Word may run, have free course and be glorified.

August 26-September 1.—*Shansi*, northern province of China, is without missionaries and little news seeps through. Nevertheless, by way of the Throne of Grace, we may have fellowship with the little companies of faithful Christians in city and village, with Mrs. Hsu and her orphanage, and with those who run the hospital, that in an evil day they may stand firm in the might of God.

Building the Kingdom in Congo

OUR work completes a full circle. We train a man to become a village teacher-evangelist. Through him a village boy hears about Jesus and is also taught to read the stories for himself. Eventually he will spend four or five years at a station school. During that time we hope he will decide for Christ, be baptized and join the church. After he leaves school he may go back to his village, or to work in a large town, or perhaps to train as a male nurse or teacher. He will be able to influence others to accept Him as Saviour and Lord.

A Tribute from America

DR. MARTIN D. FARNUM, Secretary of the American Baptist Foreign Missionary Society, writes in reference to our latest Popular Report—*Making Tomorrow*: "I took it home with me over last week-end, and when I opened it yesterday afternoon I could not put it down until I had read all the way through. The churches and people whom you serve will greatly appreciate this excellent way in which you have told the story of the past year of service rendered by the B.M.S."

Making Tomorrow is still on sale at 1s. (postage 2d.).

ACKNOWLEDGMENTS

(To 12th June, 1951.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "Gratitude," £1; Anonymous, £10; "Alpha," £25; Anonymous, 10s.

Medical Fund: "Alpha," £25; "A.R.B."—

Thankoffering for the goodness and mercy of 86 years, 30th May, 1951, £4 6s.

Deficit: "Gratitude," £1; "A Prayer Partner," £2; "Two Interested Members," £2 2s.; "A Christian," £1; Anonymous, £1; Ex G. A.'s Missionary Box, 10s.; A Friend of the B.M.S., 10s.; Anonymous, 10s.; Anonymous, £1.

Legacies

THE following Legacies have been gratefully received in recent months:—

		£	s.	d.
April 11th.	Mrs. K. L. Pursglove ..	20	0	0
12th.	Mr. F. E. Bradley ..	94	12	0
27th.	Mrs. Aliee Gordon ..	50	0	0
30th.	Miss E. A. Simpson ..	12	10	0
May 5th.	Mr. S. Rogers ..	250	0	0
8th.	Mrs. L. J. Jenkins ..	10	0	0
9th.	Mrs. E. F. Britton ..	100	0	0
9th.	Mr. J. H. James ..	50	0	0
9th.	Miss E. I. Mills (Women's Work) ..	25	0	0

		£	s.	d.
May 15th.	Mr. W. H. Albry ..	830	19	3
15th.	Mrs. G. E. Smith ..	500	0	0
15th.	Miss A. Gray ..	100	0	0
22nd.	Miss S. Crosby ..	259	5	6
23rd.	Mr. A. E. Minty (Medical Work) ..	18	0	4
23rd.	Mr. F. Batty ..	100	0	0
31st.	Mr. J. Shapton ..	1	15	7
June 4th.	Mrs. F. B. King ..	2	2	0
8th.	Miss F. R. King ..	5	0	0

MISSIONARY RECORD

Arrivals

- 21st May, Mrs. V. E. W. Hayward and child, from Shanghai.
- 25th May, Dr. J. M. Clow, from Sian.
- 29th May, Miss P. M. E. Tuckett, from Jamaica.
- 1st June, Miss D. M. Webb, after a visit to India.
- 9th June, Rev. K. and Mrs. Tucker and daughter, from Jamaica.

Departure

- 10th June, Mr. E. R. Hale, of Letchworth, for Yakusu.

Birth

- 23rd May, at Preston, to Rev. R. F. and Mrs. Tucker, of Lungleh, a daughter—Catherine Jane.

Deaths

- 28th May, at Sherborne, Mr. Edward Morgan, J.P. (Honorary Member of General Committee).
- 8th June, at Pinner, Rev. J. A. Ewing (Ceylon Mission, 1902-1934 and Ceylon Field Secretary, 1907-1934).
- 9th June, at Llanelly, Miss M. Trevor Jones (Honorary Member of General Committee).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row London, W.C.1.

MISSIONARY HERALD

SEPTEMBER 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

“Come Over and Help Us”

By NESTA B. SODDY, B.A.

I

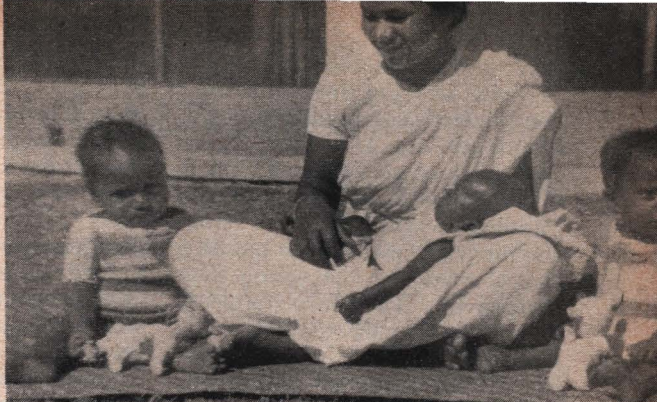
CHANDRAGHONA Church Meeting—and into the midst of ordinary church matters comes a message which brings great rejoicing. It is from our Mogh preacher, who has been working patiently for years in the hill country south-east of Chandraghona. It was to the effect that there were five people in a remote village who, having been enquirers for some time, had learned to know Christ as Saviour, and after due preparation, wished to be baptized. Could someone come and examine them to see if they were ready for this step, and if so, hold a baptismal service? The question, as so often in the work of God, was again, “Whom shall we send, and who will go for us?”

The deputation appointed consisted of the Bengali pastor of our church, the Bengali preacher who works as an evangelist in the

hospital and neighbourhood, and the missionary. The missionary's wife was not strictly speaking appointed by the church—she merely refused to be left out! Unfortunately, when the time came, the pastor of the church was not well enough to go, but the rest of us set out early one morning, and in three days did the fifty-six-mile walk to the place where the candidates were to be interviewed. It sounds easy enough, but there were stretches where the path was literally along the bed of a stream, sometimes fairly smooth walking, at other times complicated by boulders which had to be negotiated all the time. Elsewhere the “walk” meant climbing up and down almost sheer cliffs, in some of the most wonderful scenery we have ever seen, but it was the type of country one expects to admire from a discreet distance rather than crawl over!

WE were made very welcome at the end of the journey at Terassa village, perched on a hillside above the Terassa river, and overshadowed by mighty cliffs of a huge gorge, extending for some miles downstream. The village was a little collection of bamboo houses, built on stilts, the floor being a raised platform of woven bamboo, with the props shorter or longer according to the slope. This not only saves the trouble of levelling the ground but also leaves room underneath the house for the livestock—pigs, goats, chickens, cats and dogs all foraging energetically and noisily. We were given a little hut to ourselves. It was really a granary, but some of the rice was moved out in our honour, and we took possession for the time we were there. We lived, of course, country style, with no furniture, neither tables, chairs, nor beds; we did everything on the bamboo floor, and meals, of course, were curry and rice eaten with the fingers.

We arrived on Saturday evening, and first thing on Sunday set about interviewing the candidates. Here I was happy to be able to take a share, for two of the candidates were women and so, while the rest of our party interviewed the men, these came to me, bringing an interpreter with them. It was very frustrating to think that I was unable to speak to them without an



Nurse and Orphan Babies at the Moorshead Memorial Hospital, Udayagiri

interpreter, but they knew no Bengali, and I knew none of their language (Khyang), so we had to depend on a Christian woman who knew both fluently. The men-folk knew just enough Bengali to manage, though for the most part they are happier to express themselves in their own language.

When we compared notes, after our two meetings, we agreed that they were not only ready for baptism, with a real and living experience, but besides that they all showed evidences of most thorough and careful teaching about the Christian life and church membership, and we felt privileged to have this fellowship with them. So, "Brethren, what doth hinder that we should be baptized?" A little later you might have heard a familiar tune to strange-sounding words, as a procession started down the village street singing, *O happy day*, in Bengali. We went down to a pool in the Terassa river, and there the five of them were baptized with great simplicity and deep reverence, after a brief service at the river side.

IN the late afternoon came the next series of thrills, the most complicated combination of different services I have ever experienced, at a sitting. First of all, we had a dedication of the building where we were worshipping. It was a little bamboo chapel made by the young men themselves. They had started it some while earlier, but non-Christians in the village had objected, and it was left unfinished. Then, the previous day, the objections had been withdrawn, and there had been a tremendous stir of activity to get it completed, and here were we able to have its dedication as the opening part of our worship. Next came another service of a different kind—the dedication of the infant son of one of the young men who had been baptized that morning.

After that we settled down to the ordinary service (not too long for everybody's sake!) and then the Communion service, when the five new members were received into the fellowship of the Church. After that, when we were about to go, the service was slightly prolonged by an impromptu happening. A woman (my interpreter friend) with a light of joy in her face, said quietly, "I have something to say, if you will listen. I came to

this village years ago, a widow, with my children, and I was the only Christian. I prayed that others might join me, that I might have fellowship. Later came Hre Gya and his wife, Kra Bai. That made three, a little community of Christians, and we prayed so much, not only that God would keep us faithful, but that He would add to our numbers—and now today our little church numbers eight members. I thank God with all my heart, and ask that He will strengthen us yet more, and I ask you to uphold us in your prayers."

The woman who spoke, Pod Oug, had been for years a servant of missionaries at Chandraghona, and so had Hre Gya, and there they had both learned not only to be Christians, but had realised too that when they were isolated among non-Christians, they were not alone! They had learned to pray, to depend upon God's fellowship and presence, and they had learned to value God's Word. Hre Gya said, "Before I left Chandraghona I asked Sister for a copy of the scriptures, and she gave me this Testament, which has helped me so tremendously." So, through seed sown long years before, here, by the grace of God, was a living Church.

(To be concluded.)

B.M.S.

AUTUMN PUBLIC MEETING

Medical Missions Jubilee

WESTMINSTER CHAPEL, LONDON, S.W.1.

Tuesday, 18th September, 1951, at 7.0 p.m.

Valediction of missionaries returning to the field and of newly-accepted candidates.

Tondo Glimpses— Pygmies

By A. J. B. RUSSELL, M.B., Ch.B., D.T.M.

ONE sees distinctly different types of Africans as one moves amongst the patients and out-patients at Tondo hospital. One cannot but take notice of the pygmies, so different in build, stature and faces from the other tribes. Undersized, underfed, their expression is always that of fear when amongst others. Their heads and abdomens look large and out of proportion to the rest of their bodies.

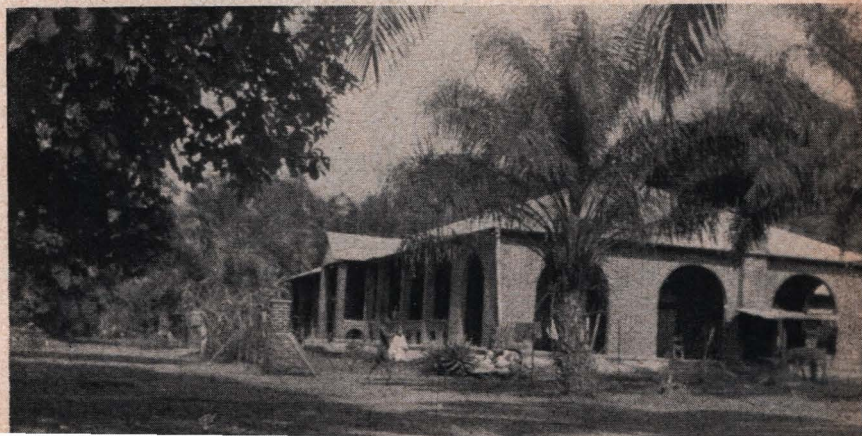
The pygmy lives in a certain element of serfdom, relegated to a section of the village apart from other natives, living in thatch huts which frequently consist of branches and leaves flung together, providing inadequate protection from rain, winds and scorching sun. The males appear to be responsible as individuals or as a group to a male of a superior tribe and must carry out menial tasks for their overlords. While polygamy does exist

amongst the pygmies, they are on the whole monogamous and the incidence of venereal diseases is lower amongst them than the ordinary tribal native, with the result that the birth-rate is higher.

Many cringe and flee from others, but some have overcome their fears so that groups of them make their way to hospital together. We frequently see a long line of children and adults with little or no clothing, covered very often with the ugly sickening sores of yaws—they look more like animals than humans at times. However, they realise this disease responds readily to treatment and are eager to receive it. It is heartening to those who treat them to see these repulsive sores heal so readily and the skin resume its normal lustre.

Since he is so mentally dull and backward, it is difficult and sometimes well-nigh impossible to get the pygmy to understand the

Tondo Hospital



simplest instructions. The mother will willingly drink the child's medicine or do the exact opposite from what one says if a close check is not kept. They seem to have very little power of comprehension. Occasionally one becomes very weak and ill while in the compound for treatment and friends will hide him or her in an out-patient hut until death claims a victim. Knowing this, our hospital evangelist looks in all the huts daily and, so far as is possible, sees that the pygmies really do attend for treatment. They are so backward that it is possible for them to be right at hospital and yet run away from help. When one is hospitalised in the wards other patients generally refuse to remain in the bed next to a pygmy, or are at least unkind to these undersized creatures and complain so much about their filthy habits that one has to take strong action. We are constantly teaching the tribal native not to rebuff these timid folk or to be unkind to them—for to many a native they are less than the dirt under their feet.

WE do have some pygmies who have gained enough contact with the Mission and other Christians so that they have understood the Christian message and followed Christ in baptism. Occasionally a

pygmy becomes a schoolboy in the boarding school, and there are pygmy workmen who have been accepted by the others and work alongside them very well. An intelligent woman who can read, write and lead the women's meeting, although not a pygmy herself, degraded herself in the eyes of others by marrying a pygmy. The man was a mission workman who could read his Bible and take a simple service and their children attended school.

There is a great need for education among these people so that teachers of their own tribe may work amongst them and teach them also the Gospel message, as it is well-nigh impossible to get other tribal natives to live amongst and teach a colony of pygmies. In our own area there are as yet few who have followed Christ, their low mentality making it hard for them to understand the meaning of anything. We constantly try to reach these folks,

endeavouring to tell them stories, paying attention to them at clinics, in the wards, and in their huts. It is a joy to walk around the compound which houses between 300 and 400 people constantly and call the pygmies, as we call the others, from the darkness of their huts out into the sunshine, where we



*Tondo Hospital Evangelist with
Wife and Family*

pause to sing to them, explain a Bible picture in the simplest terms and tell them that Christ is for one and all.

Pygmies are expert hunters and may be seen passing along the paths clad in the most meagre loin-cloth carrying great bows and a bundle of barbed arrows. Most of a trapped animal is destined for others, but certain "delicacies" are relegated to the

pygmies. The wives do not seem to have the ambition to practise the arts and crafts which other Congo women do so skilfully and the children grow up playing in the mud and the forests. As their own tribal language is little known and constitutes another difficulty in reaching them in any real way, we are glad of the approach we have through medical missions.

A New Chapter

The "Missionary Herald" for June included photographs of the handing over of the title deeds of property in Sian, Shensi, by B.M.S. Representatives to the Shensi Synod of the Church of Christ in China. The following is a moving letter written by its Executive Secretary.

Shensi Synod,
Church of Christ in
China,
Sian, Shensi.

April 18th, 1951.

REV. H. W. SPILLETT,
I.P.C. Secretary,
Baptist Missionary Society,
Shanghai.

DEAR MR. SPILLETT,

More than sixty years have passed since the Shensi Church was founded, and throughout this long time the Church has been greatly helped both in men and in money by the Baptist Missionary Society. In building up the precious Christian fellowship of the Church we have had the correct guidance of the B.M.S. so that now the Church is able to go firmly forward on the path of self-support. For this we are very grateful, and we wish to express to all our brothers and sisters in the Older Churches our very sincere gratitude.

At the April meeting of the Synod Executive it was unanimously decided that beginning from that date the Synod would not be able to receive any more B.M.S. financial subsidies for the following reasons :—

- (a) In order that the Church may learn self-support.
- (b) In order to lighten the burden of the B.M.S.

I write to report this, which I am sure you will understand. At the same time our desire is for the maintenance and permanence of the Christian Fellowship between us.

Please acknowledge this.

Greetings,

Yours sincerely,

WANG TAO-SHENG,

Executive Secretary,

Shensi Synod,

Church of Christ in
China.

Contrasts

By LILY W. JENKS, Thysville, Lower Congo

YESTERDAY we were rejoicing in gloriously fine weather, but now cold is upon us again. This has been a furlough of contrasts. Six months' study in Belgium preceded a time of service in the Baptist churches of England and Wales. Memories crowd in . . . meeting a group of women on a wet afternoon in a Nissen hut near the ruins of a bombed East End of London church, then a fortnight later gathering with 800 women on a sunny day in a beautiful Welsh valley. Fellowship with the aged saints of God nearing the end of their earthly pilgrimage has been a blessed privilege, and in contrast to that I recall an exhilarating hour with 470 little ones all under eight years old! Nor can I forget the in-betweens, teen-agers standing on the threshold of life, and groups of business women and young mothers. Other varied experiences have included fellowship with Christian unions—of a teachers' training college, of a well-known London hospital, and of the oil companies in the city. Listeners have numbered 5, 50 or 500, all different types of people in very different places. But in all these contrasts two unchanging factors leap to my mind: the need is one and the message of the Master is one, though expressed in various ways.

The same is true as we look Congowards. What tremendous contrasts confront one there in Central Africa, recently described by an administrator as "a gallop-

ing horse that cannot be held in check." Crashing into the age-long rhythm of that continent comes increasingly the impact of an entirely different system creating modern industrial towns alongside the most primitive tribal conditions. The Congo woman still goes off soon after dawn with hoe on shoulder and babe on back to toil all day in the gardens, returning at evenfall heavily laden with cassava roots or firewood, wending her way along narrow bush and forest paths and over tree-trunk bridges. Yet a few miles away loaded lorries travel over concrete bridges, bearing European goods into the interior. Above the chorus of the crickets and myriad other tropical insects and the call of the Congo mother to quieten her crying baby come the sounds of jazz records and ribald laughter from some beer hall in a growing city, and overhead roars an aeroplane setting off for America. The old and the new move along side by side.

Not only is this contrast evident in the outward aspect of the land, but it is there, too, in the inner thought of its people who, in three-quarters of a century, have had to span the gulf between early man and our present day. How easy it is for young Congolese living in a land of such contrasts to grasp that mere shell instead of the kernel. Smartly-dressed young Africans have said to me, "Our fathers lived in ignorance and darkness, but we to-day know the way and the truth." "Yes," I have replied ;



A Scene in Jamaica



The Rev. and Mrs. W. D. Grenfell of Congo and the Editor at a Missionary Garden Party at Alperton, Wembley

“but do you possess the LIFE that will enable you to walk in the Way and practise the Truth?”

IGNORANCE and knowledge do, indeed, form a second contrast closely related to the first. Much sad suffering is being lessened through the acquiring and practice of good useful knowledge. I believe that one of God's great gifts to our day and generation, to be used for His glory, is the present hunger and thirst of many Africans for knowledge (would that it were for righteousness), even though that keenness for learning may be linked with desire for material possessions. If the Congo mother as she pounds her flour is thinking not only of the child she is to bear and of evil spirits that may curse it, but also of her firstborn about to leave school and to earn well in Léopoldville, let the Christian Church see to it that youth's chief possession found on the mission station, proved in the city, and shared with his humble mother, is Christ Jesus, the Crucified and Risen Lord. We must not bemoan the fact that the clock cannot be put back, but rather glory in our privilege and responsibility of uplifting the

Saviour Who is able to save and to keep to the uttermost even in changing Congo today.

THE greatest physical contrast in Congo is probably that between light and darkness. Away in Nzolo village one evening a missionary friend and I were so engrossed in conversation that we had not noticed the brilliant moonlight giving place to deep darkness, until the fearful people came asking what was happening. Fortunately we remembered then that there was to be an eclipse of the moon that night. Our village friends probably did not understand the scientific explanation that the moon was no longer able to give out the light received from the sun because the earth had come in between, But they did understand the message: that we too often allow the light of the Sun of Righteousness to be dimmed or obliterated in us by the world, its possessions, its passions, its powers of evil. His light may even be allowed to dwindle in the missionary—God forbid that it ever go out—not so much by the pleasures of the world as by the problems and extent of the work which grows into fantastic proportions, thereby sometimes blotting out that serenity of soul which should radiate from us.

As I return shortly to Congo, I say, “Pray and work on.” Let us all go forward utterly committed to Him Who died and lives for evermore to dispel the darkness of sin everywhere, and to lead to victory the redeemed of every race till they acclaim Him together in His City of Light.

The Lord is My Shepherd

A Story from China

IN the photograph of Shensi Church leaders and friends, printed in the June MISSIONARY HERALD, there are two interesting people. Here is their story.

About sixty years ago a family lived in a remote country district. Their name does not matter, and they have all passed on except one. To that family came the new wine of the gospel of Christ. To most of the family it made little change in their ordinary habits, but to one, a girl, it was a revolution, and for her it burst the age-long bonds of seclusion in the inner courtyard, bound feet, early marriage, illiteracy and all the customs, good and bad, which surrounded the lives of Chinese women sixty years ago.

She went to school, enduring the scoffing laughter of her contemporaries at her "big feet," free ways and no affianced husband. There were times when she could not go home for the holidays, as she was an embarrassment to her parents, who wished to be like their neighbours, with a "small-footed" daughter, well and truly engaged to a man of their choice in their own village circle. The way of a pioneer is seldom pleasant or easy.

Time passed and she finished her high school course and was waiting in Shanghai for a pas-

sage to England, to be trained for work among women and girls, when the first World War broke out and spoiled that plan. She returned to North China, went to college, graduated in arts and theology, being one of the first women to take theology as a college subject. At college she met a man who shared her ideals for her country and the Church. They were married and returned to the country, full of high hopes for their work together. They had to fight against jealousy and misunderstanding, endure the petty persecution of the narrow-minded, as well as the misery of war and famine conditions. Eventually they had to leave the interior and go elsewhere to work, but that did not embitter them or shake their faith in the future of the Church.

THEY gave a tenth of their income to the Lord's work, lived in a small house which they kept open to all students coming from the country to study in the

Chinese School Children



city. They used all their money, except living expenses, to help poor students at school and college ; to equip and train evangelists and pastors ; to help to train nurses and doctors, as well as producing clean, alert, literate mechanics, shopkeepers and factory workers. The man was the manager of a small modern factory run on Christian lines, and he tried hard to produce new bottles for the new wine of modern industrial life. The woman was in turn principal of a Middle School, dean of a college for women and principal of a Bible school. She did a great deal of teaching as well and was particularly interested in teaching Old Testament history in an interesting way.

Then came the second World War, which brought changes and difficulties, through invasion and alien rule, but these two carried on their work, never losing hope and doing all they could to help the Church endure persecution.

WHEN the war was over they decided to sell their possessions and return to the interior, but before they could do this they had to suffer the fate of people caught between two rival armies, being looted and plundered by one and bombed

and shelled by the other, but eventually they were able to sell out and invest their savings in a safe Company owned by friends of theirs. The yearly interest, they reckoned, would keep them to the end of their days and leave them free to devote their time to the Church as voluntary workers.

They started off on their long journey to the interior, choosing to travel by road rather than risk meeting the armies again. They took medicines with them to barter for road expenses. Long before they were half-way to their old home the price of medicines fell, and they had to borrow from other travellers. On the last lap of their journey their bus overturned and fell into a ravine, many people were killed and they were both seriously injured. They spent three months in hospital, but reached "home" after spending six months on a three-days' railway journey. On reaching home they learned from their business friends that shares in companies were worthless, and so, after a life of service spent for others, at sixty-two and sixty-nine years of age, they face life again, homeless and penniless.

"Surely goodness and mercy shall follow us all the days of our life," said they, as they said goodbye to me in February.

Medical Pageant

ON November 16th and 17th, at 7.30 p.m., and on November 17th, at 3 p.m., performances will be given at Friends' House, Euston Road, of "A Staff for Your Journey," the special pageant written by Miss

Jessie Powell, in connection with the B.M.S. Medical Jubilee. Tickets : price 1s. 3d. for adults, 9d. for children. Apply to the Medical Home Department, B.M.S., 93, Gloucester Place, London, W.1.

Cover Picture : A Village Shrine in Bengal

Twenty-five Years in the Ministry

THE Rev. W. M. P. Jayatunga of our mission field in Ceylon completed twenty-five years in the ministry on the 1st June. Mr. Jayatunga comes from a ministerial family. His grandfather served the Baptist Mission for fifty-eight years and his father for forty-two years. Thus three generations have completed 125 years of service in the Baptist Mission in Ceylon.

It was through the *MISSIONARY HERALD* that Mr. Jayatunga was led to proceed to Serampore for ministerial training. Its accounts of Serampore made a lasting impression in his mind. Returning from school on the last day of his career at Wesley College, Colombo, in January, 1921, he had three cents in his pocket which his mother had given him to buy grain. He purchased a post card with this money and addressed it to the *Registrar, Serampore College, India*. Post-haste came a very encouraging letter from the late Rev. John Drake of Serampore, and Mr. Jayatunga determined to get there for training. He thus became the pathfinder for many a Sinhalese student who followed him. At Serampore he qualified for his L.Th. in 1925, and his B.D. in 1926, and took up his first appointment at Ratnapura on the 1st June, 1926. After a short pastoral experience there, he was moved to Kotikawatte Church, where both his grandfather and his father had served, and there he continued for nine years.

He went back to Ratnapura for a further period, and in 1938 took up full-time work as the Secretary of the Ceylon Sunday School Union, looking after, at the same time, the pastorate at Mattakuliya in an honorary capacity. Here again he served for nine years. In 1945 he was invited by the Ceylon Baptist Council to be the Principal of Carey College, Colombo, the first Sinhalese to hold this post. The College has progressed in all directions during these six years. The numbers have increased from 191 to 1,018, and, to meet the growing demand, buildings have been put up all over the compound and the nine classrooms have increased to forty-two. The staff of nine has increased to fifty-three. Hostel boys who numbered only fourteen are now 100. The College has taken a bold step this year by standing out of the State Scheme. As a result the College is now run on a self-supporting basis to make it possible to maintain its Christian character free from State intervention.

Mr. Jayatunga continues his work once again in the pastorate

Mr. and Mrs. Jayatunga

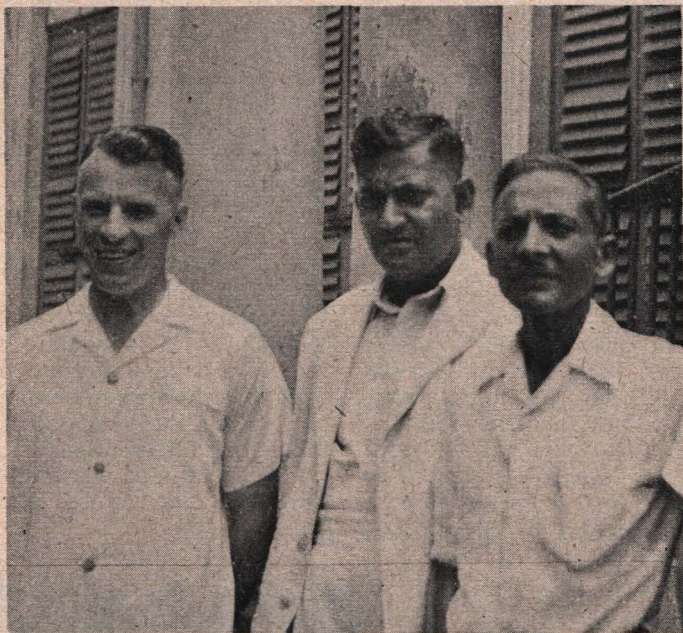


of Kotikawatte Church, and also still serves as Honorary Secretary of the Ceylon Educational Association. He is also Chairman of the Ceylon Baptist Council.

WHEN the B.M.S., in accordance with the Devolution Policy, transferred its functions in 1931 to the Ceylon Baptist Council, Mr. Jayatunga was elected secretary—the first Ceylonese to shoulder secretarial duties of the Mission. In 1940 he was elected the first Ceylonese Chairman of the Ceylon Baptist Council, in which capacity he is still serving now for the ninth year. He is also Chairman for the second time of the National

Christian Council of Ceylon. Our readers will recall his presence in our midst in 1947, when he visited a number of our churches on deputation. He attended the Baptist World Congress at Copenhagen, the International Missionary Council at Whitby and the World Council for Religious Education in Birmingham.

Mrs. Jayatunga, whom he met at Ratnapura during his first appointment and subsequently married in 1929, serves as President of the Baptist Women's League in Ceylon. She is also the superintendent of the kindergarten department of Carey College, with over 200 children under her care.



On Tour in India: The Rev. V. E. W. Hayward, M.A., General Foreign Secretary, with Dr. N. C. Ghosh and the Rev. B. C. Mukerji, President and Secretary respectively of the Bengal Baptist Union

African Helpers

THIS morning I was in the operating theatre of the Stanleyville State Hospital, and there on one side of the table, assisting the doctor, was an African Christian who told me that he had taken his nursing training at Yakusu Hospital, starting in 1927 and receiving his State certificate in 1932. Awaiting my return to the house in Stanleyville, where I am staying during my month's attendance at the hospital—a completion of the Antwerp course—was old Bosenji, with whom I had entrusted the *kep* during my absence. He is another faithful Christian of a generation preceding that of the theatre nurses and, according to his abilities, is doing an equally valuable work for the Master. He is caretaker of the church premises. . . . The hospital beds are all full, as usual, and we need a new children's ward.

Baptist Students' Federation

THIS autumn scores of Baptist young people will be entering university and college for the first time. The Baptist Students' Federation was formed in order that such students could be put in touch with and given a welcome by the Christians in the colleges. There are members of the Federation throughout the country, and in fourteen of the larger university centres there are active Baptist student societies. Readers of the *MISSIONARY HERALD* can help the work of God among students by sending the names of any young people entering college this year to the President, Ian M. Flowers, 42, Bracken Edge, Harehills, Leeds 8. He will make sure that they are welcomed by the Baptist students already there.

Fellowship in Prayer

Based on the Prayer Calendar

September 2 to 8.—We continue in prayer for fellow Christians in outlying towns, villages and districts in *Shansi*, China, cut off from contacts with missionaries and witnessing amid peril and uncertainty. We remember their leaders, that they may witness a good confession and strengthen their flocks in the faith.

September 9 to 15.—This week's subject is *missionaries in administrative posts*. Mr. and Mrs. Spillett are still in Shanghai. Mr. and Mrs. Black are now in this country, as are Mr. and Mrs. Hayward, Mr. Hayward now being General Foreign Secretary. Mr. and Mrs. Edwards and Mr. and Mrs. Madge have gone to India. Mr. and Mrs. Upchurch are still among the Border Tribes. Pray that in varying conditions all may know the abiding presence and power of God.

September 16 to 22.—Several missionaries in India are seconded to *special appointments* among Europeans, Anglo-Indian children, united language schools and medical colleges, and vil-

lage health work. This variety of interest and occupation is uniform in its purpose of creating new men and women in Christ Jesus and in building up His Church in India.

September 23 to 29.—In about fifty years the Lushai tribe on the borders of Assam has become almost wholly Christian. Give praise for this triumph of grace in our time, for the vitality of the Christian life, for the missionary zeal of the churches and for the spiritual well-being of their members as they face new and sometimes subversive conditions.

September 30 to October 6.—Prayer is asked for *Cuttack*, capital of Orissa province, one of the largest of B.M.S. centres in India, with a big church membership, theological college, schools of several grades, educational work among Anglo-Indian children, printing press and leper work. Remember Indian colleagues who share responsibility with European missionaries, that all may ever be of one heart and mind in the Lord.

Medical Missions Jubilee, 1901-1951

NEW PUBLICATIONS

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Obtainable from the **V.E.D. Bookroom, 93, Gloucester Place, London, W.1.**

Wanted!

COPIES of the old edition of the *Baptist Church Hymnal* are urgently needed by the Rev. S. G. Poupard for use in village churches in Trinidad. The gift of a second-

hand bicycle for use of a local preacher in that area would also be appreciated. Offers should be addressed c/o the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

(To July, 1951.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anonymous (Swindon), £15; Mr. and Mrs. Davies and family of Barrow-in-Furness; "In Memory of Rev J. W. Walker," £1; Anonymous, £2; Anonymous, £3; H. N. 15s.

Medical Fund: R. W. (Leper Medical Work) £4; "Well-Wisher," £1; Anonymous (for Medical Mission Work), 10s.; "An Awful Sinner," 10s. 8d.

Deficit: "Onesimus," £2 2s.; "H. E. G.," £5 10s.; Anonymous (Swindon), £10; "Well-Wisher," £1; "M. D.," 4s.; "M. J. M.," £10; Anonymous, 10s.

MISSIONARY RECORD

Arrivals

- 1st June, Miss B. Loosley, from Delhi.
- 7th June, Rev. J. and Mrs. Davidson, from Leopoldville.
- 26th June, Miss K. M. Cheshire, from San Salvador, and Rev. L. J. and Mrs. Taylor, from Upoto.
- 27th June, Miss G. E. Lowman and Mrs. J. T. Gray and children, from Bolobo; Rev.

- W. H. and Mrs. Ennals, from Yakusu; and Dr. and Mrs. A. J. B. Russell, and three children, from Ntondo.
- 5th July, Dr. Margaret Jenkins, from Sian (by air).

Departures

- 28th June, Rev. P. and Mrs. Rigden Green and child, for Dinajpur.
- 2nd July, Rev. L. G. West, for Brussels, for study.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

OCTOBER 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Gifts and Self-denial for India and Pakistan

By D. SCOTT WELLS, India Secretary

THERE are three Gifts which we need for India and Pakistan at the present time, all of which will mean Self-denial.

1. I remember that, when a new missionary was being farewelled in the General Committee, he asked for volunteers from the Committee who would be willing to sacrifice time in order to support him in prayer during his missionary service. One of our greatest needs in India and Pakistan today is prayer on our behalf.

We ask you to pray for revival in the Church ; that divisions in individual churches may be healed ; that there may be a spirit of unity and concord between all our churches in each of the different areas, that the Spirit of fellowship may be such that non-Christians may be compelled to enquire as to the source of this new power.

Pray for a renewal of evangelistic zeal among church members, that it may be the great desire of us all to witness for Christ and win others for Him.

Pray for enquirers and all who are being taught in preparation for baptism, that their confession of faith may be a blessing to them and all who witness it ; for all who have recently been baptized that they may grow in grace and in the knowledge of Jesus Christ and the desire to serve Him.

2. **W**E require very urgently gifts of service. Each of our three B.M.S. hospitals for women needs two fully qualified doctors and each of them has only one. We also need more nursing sisters. This shortage of medical staff means that the doctors and nurses at the hospitals are working under a very great strain

and carrying a very heavy burden.

All our areas are needing more missionaries. Missionaries who have retired, or who have withdrawn on account of ill-health or for other

reasons, have not all been replaced, and the missionaries remaining are insufficient to staff the existing work. For some stations which are strategic centres there are no missionaries available.

A request has just recently been received from the South Lushai Hills for a new man and a new woman missionary for educational work. The rapid progress that has been made in the work in that area and the changes that have taken place since Independence have led to these requests. There are similar requests from other parts of the field.

We are anxious to do everything possible to help Christians to improve their economic position, and we need missionaries who are qualified to give young men technical training. We are co-operating in the Ingraham Institute at Ghaziabad, near Delhi, which is an industrial school in which boys are trained in weaving, tailoring, iron work, leather work, tool making, etc. There is at present an urgent need for a missionary who is a technician to teach tool-making. There are also requests from other parts for agricultural missionaries who can



Children of Pakistan with Timothy, son of the Rev. and Mrs. F. W. Smith

show cultivators how to improve their methods and, at the same time, "preach through the plough."

Alongside this need for offers of service from the West is the need for offers of service from Indian Christians for training for the Christian ministry. It is a matter for thanksgiving that three young men have gone to Serampore College this year from our North India area, but others are needed if the ministry and witness of the Church is to be adequately maintained.

3. **WE** need gifts of money to enable the work to be carried on. The continual rise in the cost of living means that commodities are at least three times as expensive as they were ten years ago, and labour costs at least twice what it did formerly. We are very grateful for the dearness allowances that have been given for workers, but the grants for travelling, repairs to buildings and other expenses have remained the same as they were before the war and, as the prices have increased so greatly, this money now provides for only a part of what it did previously.

We are anxious that the fullest opportunity should be given for well-qualified Indian leaders to give their whole time to Christian work, but it is very difficult for the Indian Church to provide the necessary funds for their support. On the whole the church members are not well off and their material resources are slender. Gifts are needed, therefore, from the churches in the West to enable Indian Christians to be appointed to responsible posts.

As the work grows and progresses new needs continually arise. The development of educational work for girls in the Kond Hills means that the girls' hostel needs enlarging so that girls can live under Christian influence while they attend the

local high school. The spread of the gospel in several areas, and the baptism of converts in more remote villages, gives rise to the need for rest houses, where the missionaries can stay when they go to shepherd the new Christians. By the provision of motor-cars for stations in Orissa, Bengal and North India, and a motor-cycle for the work among the Telugus in the jute mills around Calcutta, the staff would be enabled to move about more freely and get further afield in their evangelistic efforts.

* * * *

We send to you these requests for Gifts and Self-denial. All can pray, some can offer themselves for service, most can give.

A Sense of Proportion

By D. GORDON WYLIE, M.A., B.D.,
Chairman of the Society

MANY of us set out to achieve balance and proportion in our lives, and experience no small measure of satisfaction when we are able to claim that our character and conduct more or less conform to that ideal. We may or may not be aware of the influence exerted by the Greek tradition. In any case, we avoid all extremes, and congratulate ourselves upon being able to see things in their true perspective, and upon managing our affairs with balance and decorum.

So far, so good. But we must

not overlook the need of some standard of reference. Here is a principle of very wide application and of supreme importance. Lest I should be led far beyond my immediate purpose, it may be well to state quite explicitly what that purpose is. Greatly daring, I write as Chairman of the Society to offer some guidance to our people as they face the appeal of Gift and Self-denial Week. How much ought you to give? That is, of course, a question for *you* to decide; but I venture to offer one or two considerations

which I maintain are not irrelevant—especially if you desire to maintain a *sense of proportion*.

THESE notes are being penned (in obedience to the Editor's command!) while I am on holiday. Now, holidays are delightful things—but *expensive*, VERY EXPENSIVE. I hope you, too, have been able to afford a holi-

day. In any case, a holiday is only one example of a large class of things which belong to our lives. Call them luxuries, indulgences, extras, what you will. They are the jam (not too thinly spread for most of us) upon our daily bread. You will agree, I am sure, that our response to the Gift and Self-Denial Week appeal ought to stand in some definite relation to the amount we spend upon the non-essentials of life. Otherwise we are losing our *sense of proportion*.

SURELY we ought also to take into our reckoning the nature of the response being made by other people. I don't mean the man in the next pew! He may stand in need of guidance and direction just as much as you. Consider rather the contribution being made by our missionaries—long absence from home and friends, the acceptance of a sub-



*Gift and Self-Denial Week
Envelope*

sistence allowance in place of a salary, in not a few instances the facing of very real personal danger. It would be easy to be more explicit.

I think of the missionary doctor in Congo who has refused to take his furlough (now overdue) because there is no other doctor available to take over his duties. Or there is the doctor who, at the close of an

exacting term of service in China, secured a position as ship's doctor on a vessel homeward bound in order to save the Society the expense of his passage. Again, I think of a Congo church worker who declined to accept secular employment at something like ten times the modest allowance he was receiving in the service of the Kingdom.

ONE other consideration (or is it two?) must be taken into our reckoning. If our Sense of Proportion is to mean anything we must relate our giving to the value of the cause we are invited to support. And that is nothing less than the sharing with our brethren overseas of the manifold blessings which are ours in Christ. In Christ! That brings us within sight of the Cross of Calvary itself, which is the measure of the Master's contribution to the bringing in of God's Kingdom.

"How much owest thou?"

The Evangelist

By EVA G. DAVIS, Léopoldville, Congo

JUST before Christmas, most years, Daniel Tohsunga pays a visit to Léopoldville for the purpose of calling people back to God. Tohsunga is a Luba and a member of the Presbyterian Church. He is also an evangelist who gives his time to the work of God and lives on the gifts of friends. Well educated, speaking English and French as well as his own language and Lingala, he is extremely modest and unassuming. Each visit of his to Léopoldville has enriched the life of the church, deepened the faith of the believers and left a crowd of enquirers to be shepherded and taught, as well as a group of repentant men and women who desire to be re-instated.

Let us meet Tohsunga during his last visit. Tall for an African, quietly dressed, he greets you in English, "Good evening, sir," or "Good evening, ma'am," in a voice so soft and musical you wonder whether he will be heard in the large new church. He is to hold meetings on the Sunday and every evening for the week. In addition he will have special meetings for children and women. The evening meetings are planned for from six o'clock to seven o'clock so that the men may attend on their way home from work. We, too, will attend one held in the new church of St. Jean.

Day is almost over at six o'clock in Congo. The sun has already disappeared, and very soon it will be dark, so all the lamps available are already lit. The beautiful

large building is almost half full by the end of the first hymn. There are lots of familiar faces, but also many strangers. Strangers to the church, but not all strangers to the things of God for most of them could join in the singing, even though hymn books are scarce and those with them find it difficult to see, for the lamps prove to be terribly inadequate. Still, one can always sing the first verse over several times if the words of the others are unknown! There is reverence in the church, perhaps more than usual, for there are few tiny children present and babies, too young to be left at home, sleep on their mothers' backs. The people listen attentively as the quiet, soft voice, with its astonishing carrying power, reads and prays. Then comes the address. From the back of the platform a picture is brought forward. It is a picture of a hill with a cross on it, and figures to illustrate the evangelist's story are drawn across it by means of a string. A little crude, perhaps, but he has drawn it himself and put a lot of time and thought into his work, and he is an African who knows his audience. The people are intensely interested as their comments show.

AFTER the address Tohsunga gives those who want to respond the opportunity to come forward. There is a little hesitation at first, and then a woman comes out and receives the little invitation card. This is a woman



The large new Church in Léopoldville and some of the congregation

whose face clearly shows the type of life she has been living. Like many of the women living in Léopoldville, she has been running a drinking booth. She knows what it will mean to be restored into fellowship in the church. She will have to find another means of livelihood. If she is prepared to do that she will present herself and her little card at the next enquirers' meeting.

Then there comes the young man who had been in fellowship but had cut himself adrift because of a perverse delight in doing the things which Christians are expected not to do. "Why shouldn't he drink beer and anything else if he wanted to? He knew when to stop. He wasn't going to be a drunkard." So for several years he had fought against his early training and the voice of God in his soul. Tonight he has decided to return to God and the church.

Many begin to come now. Amongst them is an old man. He is a stranger and says he wants to be an enquirer. Has he ever heard the Word of God before? Probably he has in his village, but it has never meant anything. Life was pretty full with all the affairs of the village and then, when he came to Léopoldville, there was much to take up his time; he has never thought much about God. Now, however, the message has touched him and he wants to hear more.

Amongst the crowd, too, there comes the young woman who has entered into a polygamous marriage. She, too, wants to become an enquirer. What hope has she of entering the church? None, at present, but she will come to the classes. There are many of these women who come faithfully year after year ever hoping that the way will open and their position regularised. Sometimes it does and the faces of such on

their baptism day show a great happiness.

NOW the crowd begins to come very fast. Tohsunga and two deacons are handing out cards as quickly as possible when it is noticed that more and more the people go to Tohsunga for their tickets. Being wise in the ways of his people, he knows the danger ever present—the idea of special virtue in the little card from the hand of a certain person—he quietly commences a chorus and, to leave his hands free to conduct, he passes his cards to another deacon.

A ten-year-old school girl stands up—the one who had stood up the previous evening and been pulled back by her companions and told, “It wasn’t for children.” That morning she had asked a teacher whether the preacher had not called her as well as the grown-up people, and

had received the reply, “you really love Jesus, and know what it means to follow Him, of course He called you.” Now she slips round to the side of the missionary and whispers, “I *do* love Jesus, and I *do* know what it means. May I go?” Several other children, boys and girls, follow her. One fat little ragged urchin who had come in out of curiosity was sure he was missing something by not having a card and came forward to receive one. It was obvious that he did not understand, and for a moment the deacon hesitated. Then he gave him one with a prayer in his heart that although the child might not understand, maybe someone in the compound would see and read the verse on the back.

After this, with a hymn and prayer, the meeting ended and evangelist, deacons and people wended their way home through the dark, noisy streets.

“Come Over and Help Us”

By NESTA B. SODDY, B.A.

II

WE had to leave the next morning early, after having prayed together, but we did so knowing that there were others who were asking for instruction that they too might become Christians. And we, “continuing instant in prayer,” were rejoiced when we had another chance, six weeks later, to go out there. So, for the second time, we went out, on a slightly longer tour this time,

visiting other villages, one of them being where the headman of the Khyang tribe lives. He invited us to come and preach at his house. He is very interested, very sympathetic, and if he were to wish to become a Christian, then indeed there would be fields “white unto harvest,” for where the headman goes, there many will desire to follow.

Then on we journeyed again over superbly beautiful country till we were back once more in



A Sadhu and two Brahmins at Puri, India

Terassa. Here those who had asked for instruction were eager to be examined to see if they were fit for baptism and church membership. One was the mother of the child who had been dedicated, two were brothers of Hla Thwai (one of the men baptized on the previous occasion), and the fourth was a son of Pad Oug. So again the village turned from its work to watch as, on the Sunday morning, the procession of Christians went singing *O happy day* down the village street, and again new disciples bore witness in the Terassa river to their living faith in a living Lord. Again there was a Communion Service, and the consciousness of a faith in Christ stronger than race or colour, and than time or space, for we were one with the Church Universal and the Church Eternal.

THE future? Yes, we are confident of their growth and progress. They are meeting together every day for Bible study and prayer, and God Himself will lead and strengthen them. Moreover, their attitude is shown by Hla Thwai. On Sunday night, when we were sitting in his home, he came in with a radiant face, and said, "By the grace of God, I hope I have got two more! I have prayed so much that God would use me to win others. I want most of all to be a fisher of men, all my life long, if God wills." He went

on to say that there were two people in the village, man and wife, who had no previous knowledge of Christianity, but he felt they were interested, and had been looking for a chance to speak to them. His chance had come that evening, and he had spoken to such purpose that the two of them had asked for regular instruction. So that time again we came away with names of those, and others too, who want to learn.

We are not worried about the church at Terassa, for we believe that God will shepherd these people by the Holy Spirit—but we do ask your prayers for them, and even more we pray that it may be possible not only for the medical work of Chandraghona Hospital to be maintained and, if possible, increased, but that a full-time evangelistic missionary may be stationed here to continue to help in the reaping of these fields "white unto harvest".

For many years now, owing to shortage of money, and of men, there has been no permanent evangelistic missionary here. Rather than some temporary expedient, with the handicap of lack of knowledge of the local language, there is urgent need for someone to settle permanently here. It would mean the discipline of learning a second language, admittedly of no use elsewhere in Bengal, but it would mean thorough and effective work here.

Cover Picture : A House of God in Congo built by the Teacher-Evangelist who stands in the left-hand foreground

A Congo Deputation



Rev. J. Tweedley



Dr. Clow



*Rev. G. J. M. Pearce,
M.A.*

IN the seventy-four years of the Congo Mission, only three official deputation visits have been made to that field. The first, in 1919, consisted of Dr. C. E. Wilson, B.A., then Foreign Secretary, and Mrs. Wilson; the Rev. L. C. Parkinson, M.A., and Mrs. Parkinson; and Mr. W. Parker Gray. Dr. T. B. Adam was the second, in 1931, and Dr. H. R. Williamson, M.A., B.D., the third, in 1944. Other visits were paid in 1938 by Mr. H. L. Hemmens, through the generosity of the Baptist Laymen's Missionary Movement, and in 1948 by Mr. H. C. Janes, then Vice-Chairman of the Society.

The General Committee has decided that the time is ripe for the visit of another deputation. Sweeping world changes have radically affected life in Congo. Political, economic, educational, medical and other standards have so altered that new problems and tasks confront

missionaries and affect their work. It is, therefore, important that fresh personal contacts should be made between the home base and the mission field.

The deputation, which will set out in the early days of October, will consist of Dr. Ellen M. Clow, Associate Foreign Secretary, who holds the Congo portfolio; the Rev. J. Tweedley, Chairman of the Congo Sub-Committee, and a former Congo missionary; and the Rev. G. J. M. Pearce, M.A., minister of Grange Road Church, Bradford. The visit is planned to last for six months.

Our readers will follow these friends with prayers that they may be kept in health and safety, that they may be conscious of the guidance of God in their conferences with missionaries and others, and that their visit may be used in the strengthening and extension of the Church in Belgian Congo and Portuguese Angola.

GIFT AND SELF-DENIAL WEEK

Sunday, October 28th, to Sunday, November 4th

Its Success Depends on Your Support



Disaster in Jamaica

THIS was one of the first pictures to reach this country after the hurricane which struck Jamaica with such devastating force during the night of August 17th. At the time of going to press (September 1st) news of the total extent of the damage sustained by Baptist churches and their members had not been received in the Mission House. Such partial information as had arrived has been printed in the *Baptist Times*. Loss of property is widespread and severe. Baptist chapels have been destroyed or damaged.

Homes have also suffered, and ministers and members alike face prolonged privation and austerity.

In confidence that they were interpreting the mind of the churches, B.M.S. officers cabled within a few days £500 to the Society's representative in Jamaica for relief work. Spontaneous gifts have been received in the Mission House and some churches have taken action.

Gifts of clothing for sufferers will be welcomed by the Rev. Keith Tucker, M.A., c/o 93, Gloucester Place, London, W.1.

The Fear That Deters

TREKKING down through the forested mountains, we camped at a rest-shed beside a river. On the following day we walked to a village called Sanguru-valli. In the village lived an old woman who, with the menfolk, was greatly interested in our message; but she feared the evil spirits that dwelt in a large rock at

the corner of a nearby field. She took us to the spot, and there we prayed that God might dispel her fears and reveal Himself to her. Several in that village have since found Christ, but still not that woman. Fear and superstition still grip her. Please pray for the many people in the Kond Hills, who are similarly hesitant about openly accepting the Lord Jesus as Saviour.

BRUCE HENRY

China

WHEN you see that word, to what does your mind swing? To Communism? to Korea? Yes, inevitably — but also, surely to *The Church in China* and to our missionary colleagues there. Of these the following have not yet been able to come out:

Rev. H. W. Spillett, B.A., B.D.; Rev. F. S. Drake, B.A., B.D.; *Rev. & Mrs. W. C. Bell; *Rev. & Mrs. A. Elder; Rev. & Mrs. W. S. Upchurch; Rev. J. Sutton; *Miss J. Bell.

During the last two months:

Dr. Margaret Jenkins; Dr.

Nancy Bywaters; Miss Edith Maltby, S.R.N., S.C.M.; Rev. and Mrs. G. Young; Rev. E. Sutton Smith, B.A.; Mr. and Mrs. Peter Nelson; Miss Gladys Seymour, B.A., have left China.

Perhaps our continued interest in God's work in China is more important today than at any time since the Boxer Movement threatened the Church's life there. Let us ever remember to pray and to try to understand the temptations and the difficulties of our fellow Church members there.

** Later news. These missionaries have reached Hong Kong.*

The Difference Christ Makes

MACHULI was a teacher, but when he saw the work in the hospital he thought he would be serving God better as a nurse. So he became a nurse and a great help in hospital at Pimu. Machuli was a stalwart of the church, a splendid Christian, a good example to the younger boys in hospital. Then one day there came to Machuli the greatest test which can come to an African Christian—his child of two and a half years, his little namesake, became very ill suddenly, as do many children in that sunny land. For five days and nights the doctor and nurses fought for its life, and they fought a losing battle. All the time the heathen relatives pleaded with Machuli to take the child out of hospital, to give him African medicine, to call in the witch-doctor. But Machuli remained steadfast.

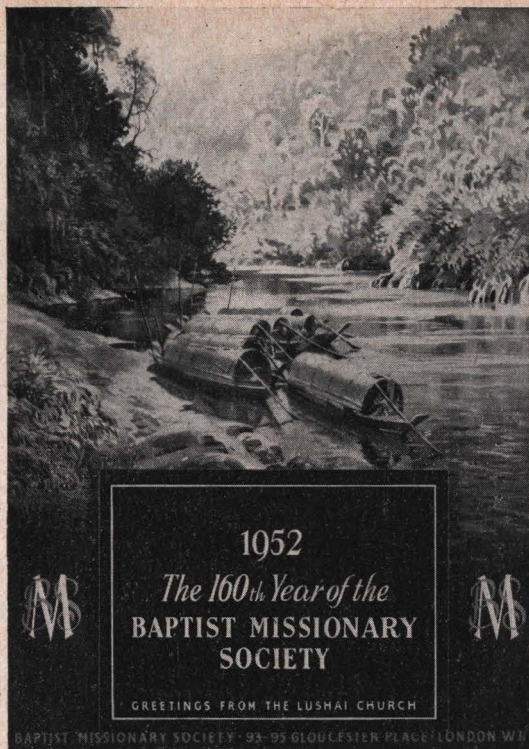
On the sixth morning there came to Machuli the greatest test of all, for his little son was taken from him. Broken-hearted as he was, he remained firm. Quietly the little one

was prepared and carried to the graveyard by nurses, followed by the father and mother, clothed and clean—thus breaking all the African customs. A hymn was sung which told of the hope of the resurrection. Machuli and his wife were sad, but not in despair. They knew they would see their little son again some day and that he was safe with Jesus. So Machuli in his hour of trial witnessed to the power of Christ in his life, which had taken away his fears and given him courage. What a difference Christ makes!

ALISON M'GREGOR

At Ntondo, Congo

IT is heartening to go into the male ward in the hospital these days because the telling of a Bible story and the showing of pictures is received with great eagerness. A personal word spoken at the bedside brings forth evidence that a goodly number of these patients are thinking about God.



Prayer Calendar 1952

A reproduction of the new calendar printed in two colours, showing a view in the Lushai Hills, India. The daily topics cover work and workers in all our fields and at home, and the weekly texts have been selected by the Rev. J. B. Middlebrook, M.A.

Price 2s. 6d. (postage 3d.) from your church missionary secretary, or from the B.M.S. Bookroom, 93, Gloucester Place, London, W.1.

Into Red Starlight: By D. W. THOMPSON. 3s. 6d. (postage 3d.)

WHILE China is almost entirely cut off from missionary activity, this book vividly describes the background of the life of its people under Communist rule, and portrays the lives of Chinese Christians, known to him, now living in new and adverse conditions:

Let's Make Something! 1s. 6d. (postage 2d.)

MOST leaders of groups are open to suggestions for work parties. This booklet is full of ideas for use

among all age groups for the making of articles for Sales of Work and other events, and for sending abroad for use on the mission field.

The Lord's Supper: A Baptist Statement. 2s. 6d. (postage 1½d.)

THIS book, prepared by Principal R. L. Child, on behalf of the Principals' Conference, sets forth the meaning of the Lord's Supper, its significance to Baptists, the practical issues which are involved in it, the manner of its administration and other relevant questions.

Fellowship in Prayer

Based on the Prayer Calendar

October 7-13.—Unite in thanksgiving for the effective service and widespread influence of the hospital at *Berhampur* in Orissa, and pray that its evangelistic witness may strengthen and increase. Give thanks also for the prospering work in the *Kond Hills* where, among a primitive people, the triumphs of grace in conversions and the building up of the Church are many and striking.

October 14-20.—Work in West Orissa covers a wide area with *Bolangir* as its centre. Here again, primitive villagers have found new life and hope in the gospel, and have accepted Jesus as Saviour and Lord. Prayer is asked on behalf of an over-burdened staff of missionary and Indian workers who face the task of rooting converts in the faith and of shepherd-

ing the flock, and who are confronted by open doors which they cannot enter.

October 21-27.—Pray for *Jamaica*, where disaster has once again come thorough the devastating hurricane of August 17th. Mission property has been severely damaged, churches have been destroyed, thousands of people have been rendered homeless and their means of livelihood has gone. They will find it impossible to maintain their ministers, who, of course, share their privations.

October 28-November 3.—*Gift and Self-Denial Week begins on Sunday.* As we observe it, let special thought be given to our suffering brethren in *Jamaica*, and let our gifts be of an order that will make further relief possible.

Manuel

CHIEF MANUEL has a beaming smile, so that it is an encouragement just to see his face. He had eight wives when he was converted just over four years ago. He asked the teacher of the town if he could join the enquirers' class and, as the teacher did not know what answer to give him, he wrote to us for our advice. We replied telling Manuel just what he must do. Three of the younger wives found husbands for themselves, while Manuel himself arranged husbands for the other four. The day came when he was married to his first wife and, at the very same ceremony, three of his former wives were also married. The deacons who interviewed him for baptism spoke of his knowledge of his Saviour, and the teacher of the town testified to the fact that Manuel was walking worthily.

WILLIAM D. GRENFELL

A Great Loss

WE were greatly saddened a few weeks ago when one of the Kimpese trained pastors, who had only recently assumed the supervision of the church in one of our inland areas, took suddenly ill and died within a few hours. It was particularly grievous because there is nobody who can take his place, there being no other man with the necessary training at present available. His death is the second great loss the church in that area has suffered within two years. Shortly after we came here the previous Kimpese-trained head teacher died suddenly. The church in that particular tribe is strong numerically, but as yet it lacks men of the stuff of leaders. Will you join us in our prayers that God will raise up from among the many young men who are in the church some who will prove to be leaders of character?

JOHN T. GRAY

Helped by the Hospital

A MOTHER brought in a small child, just a bundle of bones—dirty, covered with yaws and ulcers to such an extent that one little foot and one hand had to be taken off. These people sit and watch disease spread and mutilate their children without doing much about it. The little one recovered and went back home with a mother who had at least heard the Gospel.

RUTH F. RUSSELL

Violins

THE list of legacies in the MISSIONARY HERALD for August included the item "Mr. W. H. Albry, £830 193." An interesting story lies behind this bequest. Mr. Albry had long been a lover and collector of violins, and his home in London included some fine specimens. He was also a firm friend of the B.M.S., and in his will he gave directions that his collection should be sold for the benefit of the Society's funds, with the result already announced.

ACKNOWLEDGMENTS

(To 13th August, 1951.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anonymous, £2; Anonymous, "For Work on Foreign Fields," £3; Anonymous, 12s.; "God's Tenth" from Lossiemouth, £1.

Medical Fund: Anonymous, "Work among Lepers," £2.

Deficit: "Reader of Baptist Times," 10s.; L.E.G., £13 2s. 6d.; "A Friend," £1; "Two Friends in Crowborough," £1; "In loving memory of a dear sister," £30; Anonymous, "A Thankoffering," £1; "In memory of C.E.N.," £11; KEW, £2; "In loving memory of a very dear friend," £1; Anonymous, £3.

Legacies

THE following Legacies have been gratefully received in recent months:—

		£	s.	d.
June 13th.	Mr. J. A. Bradbery (Sale of Jewellery £11 18s. 8d.) (Medical)	19	1	6
19th.	Mrs. J. Morris	150	0	0
19th.	Mrs. E. M. Jackson	103	0	9
20th.	Miss M. Murray (Medical)	50	0	0
22nd.	Miss J. Spice	100	0	0
29th.	Miss R. A. Harrington	1,754	12	8
30th.	Mr. J. P. Crawley (Work in Africa)	6	7	1
30th.	Mrs. L. A. Jones	2,000	0	0
July 14th.	Mrs. Flora Smith	100	0	0
18th.	Miss M. Lincoln	10	0	0

		£	s.	d.
July 18th.	Miss A. E. Purkis	20	0	0
18th.	Miss R. A. Harrington	16	11	10
19th.	Mrs. E. Randall	50	0	0
21st.	Miss D. Greenwood	25	0	0
26th.	Mr. W. Jenkins	293	3	8
Aug. 1st.	Mrs. V. W. Thomson ("In loving memory of her father—Rev. S. Banks)	21	0	0
1st.	Mrs. E. Jones (Women's Work)	10	0	0
1st.	Mr. J. Crawley (Work in Africa)	11	5	3
7th.	Mr. G. C. Weaving (Medical)	50	0	0
13th.	Miss F. L. Howland	5	0	0

MISSIONARY RECORD

Arrivals

7th August, Dr. O. Nancy Bywaters and Miss E. M. Maltby, from China; and Rev. H. and Mrs. Griffiths and two children, from Dinajpur.
9th August, Rev. V. E. W. Hayward, General Foreign Secretary (by air), following his tour of India, Pakistan and Ceylon.
11th August, Dr. J. T. Gray, from Bolobo (by air).

Departures

28th July, Miss L. W. Jenks, for Thysville; and Miss A. M. Weller, for Bolobo.

10th August, Miss J. M. Comber, for Angola, from Lisbon.

Marriages

14th July, at Preston, Rev. John Clifford Garside to Miss Pamela Elliot, missionaries-designate for Congo.
18th July, at Edinburgh, Rev. James Watson to Miss Joan K. Williamson.

Death

10th July, at Bangalore, India, Miss Mildred de Bretton; B.M.S. Staff, India, 1907-1932.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C.4, Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

NOVEMBER 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Our Congo Mission 1951

By W. D. REYNOLDS, B.A., B.D., Field Secretary

GEOGRAPHICALLY our Congo Mission is what it has been for very many years, one-fifth of the field lying in Portuguese territory and four-fifths in Belgian, and although the number of missionaries fluctuates from year to year, it stands today approximately where it stood twelve years ago. By the end of 1951 there should be a total of 130 missionaries on the Congo staff, of whom twenty-seven serve in the Portuguese Colony. These, however, are the only constant features of our Congo Mission; all else has changed and is changing still.

Industry has greatly developed throughout our field: commerce has extended its operations even to remote villages, and there is an air of prosperity today, both in the Portuguese and in the Belgian colonies such as has never been seen before. The outlook of the African people has altered:

they refuse to be contented with things as they were; new hopes and new ambitions surge in their hearts; there is no limit to what they regard as their legitimate aspirations. Today there is much more money in African hands than formerly. Missionaries rejoice in this in so far as it makes possible a higher standard of living, but they realise, too, that an increase of wealth creates new problems—some of them moral problems—and that a sudden increase of wealth is seldom carried with dignity or used with discretion. In too many cases our people spend money thoughtlessly and frivolously and, despite the larger financial resources, many homes are lamentably poor and some families are still undernourished. Nevertheless there is a move upwards in the standard of living of many: good homes and happy, healthy families are to be seen in all parts of our field

and, thanks to more widespread education and better hygiene, the number of these is increasing.

UNDoubtedly missionary service has become amazingly complex during recent years. Perhaps it never was as simple as popular thinking once supposed. The conviction that the Good News of the Saviour could be, and should be, carried to all nations, especially those living and dying in heathen darkness, compelled William Carey to work for the founding of the B.M.S. and eventually drove him to India. But a very few years sufficed to convince him how complex missionary service had to become to meet the needs of the people and measure up to the opportunity of his day. Serampore was soon the centre of a very comprehensive missionary service demanding from the missionaries profound scholarship, outstanding literary gifts, a passion for social justice and great practical resourcefulness, as well as untiring zeal to present the Word of God and make Christ known to the people. The missionaries proved equal to every demand : their service was amazingly effective ; they set the pattern for evangelical missionary service everywhere and that pattern has been and is being followed throughout the Congo field today. As in Serampore, so in Congo a hundred years later,



School Children in Léopoldville

the B.M.S. numbered amongst the pioneers and the missionaries of the first and second generation, those who were keen scholars, wise and successful teachers, careful translators of the scriptures, printers and doctors, and every one of them gloried in the privilege of preaching the Word of God. They expected great things from God and attempted great things for God : God answered their prayers and granted them wisdom and strength to meet their opportunities.

SUCH manifold service was never more necessary in Congo than now. There are wide open doors today : how long these will remain open none can say. African culture is a reality, but the opportunity for

personal investigation and research is rapidly passing. Let a missionary who has absorbed what the Schools of Anthropology can teach him (without necessarily accepting their conclusions) apply himself in this field of study, he will find it absorbingly interesting and very fruitful. Not only will he be helped in his preaching, his new insights may mean a fuller understanding of the scriptures, for the background of life as portrayed in the Old Testament and New Testament is here before one's eyes in different parts of our Congo field.

Bible translation awaits the service of competent missionary scholars. Good work has been done in a number of languages, but Congo still needs for this essential task missionaries who are masters of the vernacular and efficient Bible scholars as well.

The sphere of education is wide open to us everywhere and every Congo missionary must be ready

today to include some teaching service in his ministry. The Church in Congo, strong numerically, is weak in Christian witness and influence. Only patient teaching of the scriptures and of the things commanded by Christ can meet this need. Moreover, from one end of our field to the other young people are clamouring for education. We must respond to this appeal and meet the need as far as we are able, and *meet it gladly* in the confidence that we can carry our missionary purpose into our educational service as into everything else we have to do. In the thirst for knowledge on the part of the young people and in their willingness to endure much for the privilege of attending school, may we not only discern the Macedonian pleading, "come over and help us," but also hear the voice of God saying "Whom shall I send and who will go for us?"

(To be concluded.)

She also bears Witness

UNTIL recently the post of matron in the Angus Girls' School, Patna, has not carried with it quite the salary or the status accorded to a senior teacher. Yet to supervise the food, cleanliness and moral tone of a hostel of 200 with only two full time cooks is no light task. That Miss Kajorie, one of our valued

senior teachers, should offer, unasked, to undertake it when a staffing crisis occurred, gave us great pleasure. And how well she does it! The devoted work of a capable Christian woman who puts service before reward is worth many pious words.

EDITH HALLETT

Gift and Self-Denial Week ends

ON SUNDAY, NOVEMBER 4th.

There is still time for contributions to be made

Destruction and Deliverance

By D. W. F. Jolleyman, M.A.

June, too soon ;
July, stand by ;
August, come it must !
September, remember ;
October, all over ;

THIS was the rhyme that one of the Calabar students taught me shortly after my arrival in Jamaica, 1948. It refers, of course, to the hurricane season in the Caribbean. No hurricane struck Jamaica in 1948 nor for the two succeeding years, but, as everyone knows, on the 17th August this present year, one of the severest storms in the country's history drove with full force against the south-east of the island and was felt with varying intensity throughout the length and breadth of the land. I was fortunate enough to be on vacation in the interior of the north-west part of Jamaica, a comparatively sheltered area at the time. Even so, I should not like to experience another night like that of the 17th-18th August. The wind began to blow around 7 p.m., and reached its maximum force just before midnight. At times it seemed as if the old Mission House at Sherwood Content, high-built, with many an air space underneath, would be lifted in one piece to the top of the hill. Next morning every field and garden was a litter of banana plants and trees of various descriptions. Large bread-fruit and mango trunks and branches were ripped up and great coconut palms lay athwart the paths in

hideous disorder. Vague rumours about the situation elsewhere began to circulate, but it was not till I reached Falmouth on the 21st that I learned the authentic news.

THAT day I travelled to Kingston. On reaching Spanish Town I began to get the true measure of the situation. Ramshackle buildings in the frowsy, labyrinthine streets had become a jumble of snapped and tangled woodwork. Roofs and verandahs had been snatched away from more substantial structures. Fields between Spanish Town and Kingston looked as if they had been overrun by a gigantic steam-roller. Kingston itself presented a sorry sight. It was the fourth day after the

Yallams Chapel, St. Thomas



storm, but people still surged along the streets in a kind of dizzy excitement. I made my way to East Queen Street Manse to find it a wreck of its former self and the adjacent chapel very much the worse for rough usage. The brief tropical dusk had come before I reached battered Calabar. The chapel stood forlorn against an angry western glow and one half of the roof had gone. Other damage to college and school buildings I was able to observe the next day and I mourned over the warped covers and sodden leaves of books belonging to the college library and to my personal collection. In the hostel, the most fragile of our buildings, a number of homeless people in the district had sought shelter and were then under the care of the Red Cross Society.

The same afternoon I was able to pay a visit to some of the most sorely stricken areas along the coast of St. Andrew and St. Thomas. Whole villages had lost their shape. People were living in the merest fragments of their former dwellings or in makeshift structures consisting of old bits of zinc and wood, fastened together in the most haphazard fashion. Of three Baptist chapels which we passed on the main road, two were total wrecks, and the third a mere shell, but in Morant Bay, the worst battered town in Jamaica, the Baptist chapel stood comparatively unharmed amid the general ruin and was serving as a temporary hospital.

THAT night we made a second journey into St. Thomas with Red Cross provisions. On the way back we

were asked to take a man to the hospital in Kingston. We found him lying on the floor of what had once been a house but now was little more than scaffolding. He was but half-conscious and apparently suffering from pneumonia. We had the most difficult task of helping him down a none too securely placed ladder in order to bring him to the vehicle. We learned that he had been caught by the mad onrush of the sea at the first onslaught of the storm and carried back with its retreat. Some whom the sea thus snatched from the shore had not been rescued. Further inland, people also drowned in the suddenly swollen mountain torrents which rushed madly down their course.

Great was the distress. With the destruction of their houses large numbers of people lost everything. The damage to food crops has been spread over the whole island and the effects are likely to become increasingly apparent. Church buildings have been hard hit. According to information available in early September at least twenty chapels were totally destroyed and many more damaged. Manses, teachers' cottages and school buildings belonging to the churches have suffered similarly. A tour of the churches undertaken at the request of the Jamaica Baptist Union Executive Committee by Rev. J. M. Bee and the Rev. O. T. Johnstone, for the purposes of assessing hurricane damage, produced the information, gathered mostly from personal findings, that the sum of £72,920 is required to restore hurricane damage to Church property, and this figure is incomplete.

THESE journeys have been both harrowing and heartening. It has been particularly distressing to come across cases where church buildings, by dint of persistent effort and painful sacrifice nearly or completely restored, have been wrecked or demolished.

The people's faith stands firm ; there is no doubt of that. How often has the first comment in answer to a greeting and enquiry been an expression of profound thanks to God for life spared, the second of determination to maintain the Gospel witness at all

costs, the third an earnest desire to build better and more securely in things material and spiritual alike. It has been good to be able to convey the practical sympathy of the Baptist Missionary Society through the distribution of sums to ministers for the relief of acute distress among the Baptist people out of the generous gift of £500 made available for immediate use by the Society on receiving news of the disaster ; and the prospect of further help for rehabilitation has considerably brightened the horizon of the Jamaica churches.

Medical Missions Jubilee, 1901-1951.

The Time Factor in Healing

By STANLEY F. THOMAS, M.B., B.S., F.R.C.S.E., M.B.E.

TIME is said to be a great healer, and so it should be the doctor's friend. Often it is, but for us in the Kond Hills the lack of sufficient time brings many difficulties. We sometimes seem like people who struggle up a mountain of sin and suffering, making very slow progress because of the calls that come often at the same time, from right and left, from behind and before, all demanding equal and urgent attention.

Those who come to us are for the most part poor villagers whose very existence depends on their daily toil. Illness stops work, work stops income, and no money

means no food, so that hunger is a spectre that constantly haunts many of our people.

Here is a story of a man who came into hospital a short time ago. He had fallen down a year before and injured his knee. It had never got well, and though he could hobble about the village, he could not chop wood, drive a plough or tramp to the markets. At last he struggled into hospital and sought our help. We said we could make him well again, but it would mean a stay in hospital for three months. What would he eat during that time ? And even if we fed him and asked no charge for his treatment, who

would care for his wife and four small children? The wife could work if someone was in the house to look after the baby and a crippled husband could at least do that. He went home to think over the matter, but has not returned. Perhaps he never will.

DONDO GOURO was a man who had a large tumour which prevented him from working. He had heard of a friend who had been cured of the same trouble, and he decided to make the journey to hospital. He counted out the little money he had, but knew that it was not enough. He therefore took his wife's silver earrings and a brass eating vessel—treasured wedding presents—and put them into pawn. He gathered together as much rice as he could, made up a bundle of firewood, tied together his eating pots and began the long journey of forty miles to the hospital. He can be cured, so we admit him. The operation is successfully accomplished, but the days slip by, and his little pile of food grows less and less. His anxiety for his family increases, and long before he is really fit to leave us he is pleading to be allowed to go home.

JUSHISTI was a lad in a village ten miles away. Some years ago a thorn buried itself in the flesh behind the knee. The thorn carried serious infection into the leg and it began to swell, became very painful and then began to discharge pus. At last, after many months, the infection subsided, but by then it had entered the knee joint and the adjoining bones, so that the lad

was unable to walk and was in constant pain. His parents then brought him to hospital, thin, wasted, frightened and whimpering, pleading that the leg be removed. Indeed, nothing else could be done, and the operation, though so destructive, brought back joy into the lad's life, and soon he became one of the liveliest and happiest of all our patients. We sighed as we removed the leg and said, "If only he had come sooner!"

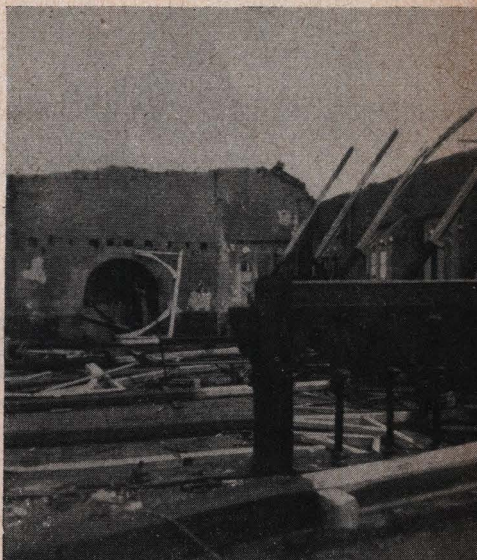
SEE how time works, too, in the very young and very old. The little child we saw the other day—blind beyond hope of any cure because the parents were slow in coming for treatment of a serious vitamin deficiency. Only a matter of a few days, but the child's life is doomed to darkness and suffering. Or the old folk who sit in the villages waiting for someone to lead them to hospital. Often our Christians bring them along and we are thrilled when it so happens, as recently when a member of one church sought out a poor man who was blind from cataracts, collected a little money from his Christian friends and, like the Good Samaritan, brought the man in.

There is much in our work to thrill and encourage. Jaguru begged by the roadside because his leg was bent up from burns, but he is now walking round the hospital waiting for the day when he can return to his village and open a small shop there. Nobakisworo is a boy of ten who came in with spasms of abdominal pain that threw him terrified to the ground, but who, after care and treatment, was able to return home to become a normal, healthy

In the Wake of the Hurricane



Freetown Chapel



Ebenezer Chapel, Spanish Town



East Queen Street Manse, Kingston



Calabar Chapel, Kingston



A New Church and its Congregation in the Kond Hills

schoolboy. Liputi came in terrified and screaming because of trouble in connection with the birth of her first baby. Cæsarean Section gave her a lovely daughter and new life. Peta is a lad whose joints had become stuck with rheumatism so that he had been driven from his job, but is now back again, able to climb the hills and tend his flock.

ABOVE all, we have the love of Christ to give our patients and there are many who hear gladly and some who receive the message and make public confession of their faith.

Raji's eyes had been destroyed by old infection and to him, too,

we had to say that there was nothing we could do to give him back his sight. He accepted the verdict quietly and without complaint. Indeed, after a moment's thought, he lifted his blind eyes to the light and with joy to God his Father, Who would supply all his needs, and to Jesus his Saviour, Who had forgiven his sins. Raji had heard the message a year or so before he came to hospital and had gladly received it. Now he saw the fruits of a real victorious faith.

This is the difference the Gospel can make to the people of these hills, and in that confidence we take courage and go forward at our Lord's command.

Bolobo

THE greatly increased number of patients coming to hospital has confronted us with a serious accommodation problem. All the children and many adults have to lie on mats on the floor because we have not enough beds for them. In the next few years we shall require to build new wards to cope with the numbers

of people. It has been a great thrill to us to welcome a new colleague who has just come to the field to help us in this area with our buildings. The Kingdom of God is not built in bricks and mortar, but these buildings are for His work, and we ask you to pray for us as we undertake the construction.

A Sense of Values

FIGURES have lost their significance in these days of mass thinking and mass calculation. We read and hear of national budgets of thousands of millions of pounds, of millions of people attending the Festival of Britain, and of hundreds of thousands of spectators at weekly professional football matches. We mingle with the jostling crowds who throng the streets of great cities, who pour out of main line termini and of tube stations in the rush hours, and we accept all this as a matter of course. They are merely part of the indistinguishable make-up of modern life. It is rarely that we think of them as individuals each possessing a personality of his or her own. One of our greatest and most urgent needs today is to recover a sense of values where our fellow-men are concerned.

Jesus, especially in the early days of his ministry, was faced by crowds and mingled with them. On occasion their eagerness was so great and their needs were so many that He and His disciples were unable to find time for recreation and refreshment. But to Jesus they were much more than concourses of human beings. When He looked at them His pity was aroused because of their bewildered bearing and their hapless plight. He never regarded them in the mass, but recognised them as individuals of infinite worth. Else, why did He ask : "What shall it profit a man if he

gain the whole world and lose his own soul? or what shall a man give in exchange for his soul"?

IT is as if He took a pair of scales and on the left side heaped all the wealth of all the world, and on the other side put a man, a woman or a child, and declared that what was on the right side was of more value in the sight of God than all that could be put on the left. The individual might be the richest and most gifted man in the denomination or a down-and-out who walks in the gutter. He might be a high caste Brahmin or an outcaste in India, a cultured Buddhist in Ceylon, one of China's millions, a forest animist in Congo, or a labourer in stricken Jamaica. In the eyes of God, says Jesus, he is the most precious thing on earth, no matter who he may be.

No wonder that God sent His Son to seek and to save that which was lost, or that Jesus went to the length of the Cross that man might find himself in Him. No wonder that Christian pioneers and evangelists at home and in other lands went everywhere to bring men to their true selves so that they might realise their worth to God. This is the task of the missionary today and the urgent responsibility of those who, forced to remain at home, support those who have gone forth in the Name of Christ.

H. L. HEMMENS

Cover Picture : A Peaceful View in the West Indies

Unto the Third Generation

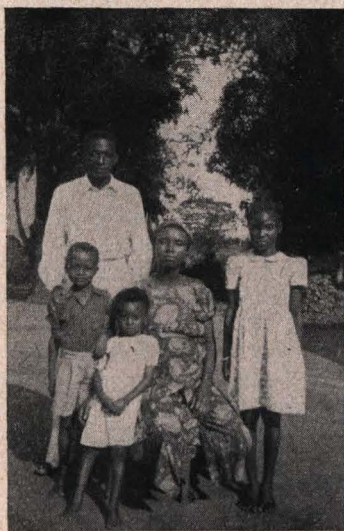
ABOUT seventy years ago there lived a boy in a heathen Zombo village where no missionary had then penetrated. Indeed, our pioneers had only just visited the capital city of Congo, to which they soon returned to establish the first B.M.S. station on the lower river. When, however, they *did* establish the mission, the news spread far and wide, even to the boy's village away in Zomboland. The lad, named Nekaka, was bright and intelligent, but like all other children in the village, he knew the power of witchcraft and feared the fetish doctor. He had reason to fear him, for when a certain villager fell ill, Nekaka was accused of being the *Ndoki*—that is, the one whose spirit was causing the illness. The witch doctor decreed that Nekaka must die if the sick person was to recover, and if others in the village were not to fall ill because of Nekaka, the *Ndoki*. The day for his death was fixed—to-morrow he must die.

Nekaka was a lad of spirit, and did not care for the idea of being murdered on the morrow,

so he ran away till he arrived in the town of Congo where he sought the protection of missionaries. This was given willingly, and he became a station boy and attended school every day. Nekaka soon began to learn about Christ, and he was one of the first to be baptized in Congo. He married and settled down in San Salvador, as the Portuguese called Congo. Not only was he a tower of strength to the missionaries on the compound, but he went into the district and founded village churches. Sometimes he would show the villagers how to burn bricks and make lime. Some of the brick churches Nekaka built are still standing. Nekaka was a great preacher, but rather long. Sometimes

he got so interested in what he was saying that he would laugh just as heartily as the congregation at his humorous illustrations.

Nekaka had three daughters—Joanna, Elizabeth, and Sophia—and two sons. Joanna is the most outstanding. She lived at home quite close to school and church, and became a devoted follower of Christ. It is now over



A Congo Pastor and His Family

thirty years ago that she married Robert, who had one son called Sebastian. Robert was a loyal Christian, and showed his bravery in the native rebellion which happened just before the first great world war. He was our carpenter until he took Joanna and the young family to Léopoldville, where they still live.

Joanna is a wonderful mother. She has brought up Sebastian and her own children with great care, wisdom and devotion, and outside her home she is a veritable mother in Israel. Many women in the native city go to her with their troubles and perplexities, and she is known and loved alike by Protestants, Catholics, Muslims and heathen. Modern Léopoldville has become very noisy, and many natives live lives of excess, but Joanna's home stands out as a light in a dark place, and her witness is as fearless today as ever it was, and her help is invaluable to the missionaries in Léopoldville.

She has had charge of Robert's son, Sebastian, from babyhood. I remember seeing the little chap with a kettle in one hand and an umbrella in the other going over to collect water from a faulty gutter from which the rain water was falling. He was a comical sight, for his umbrella was mostly bare ribs, and the little cloth which remained provided very inadequate covering. Still, it was, or *had* been, an umbrella. He remained in school at San Salvador but a little time, for he was quite young when the family moved to Léopoldville. In the capital he made great progress in our B.M.S. school, and soon decided to become a pupil in the government medical school. After a lengthy term of

study, he passed the examination and became a qualified infirmier.

ON the outbreak of the second world war, Sebastian was attached to the medical unit of the Congo force, and saw service in North Africa, Palestine, and eventually found himself in Burma. As to his life and work in the Congo army, his Belgian medical officer—who is now the chief medical officer of the government—said that Sebastian did great service by his medical skill throughout the campaign, but that the highest service he gave was his daily example of moral rectitude and Christian living. When peace came Sebastian married, and if you visited his home today you would see on the wall of his home a wedding group, and in that group you would see as a guest the Belgian doctor who is the chief medical officer of the colony.

On Sunday you will find Sebastian at the organ leading the praise of a vast assembly of worshippers, and from time to time you will hear him playing as he broadcasts with his choir at an evening service from the studio in Léopoldville. Discs made from many of the choir recordings are most popular, and in this way the gospel is sung both in Kikongo and Lingala all over Congo. As for Joanna's daughters, all are following in their mother's footsteps.

This story might be multiplied in many parts of Congo, and it is cases like these which fill our hearts with hope for the future and make us feel that the power of the Spirit of God is as great today as it was when His Son brought life and salvation to a world held in the bondage of sin.

Vital to the Community

THE B.M.S. Boys' Higher English

School in Barisal, Bengal, is in the difficult stage of stabilising itself as a high school with inadequate resources of buildings and money. It has been able to increase the number of Christian graduates on the staff, and these now number eleven out of fourteen. Of an enrolment of 185, two-thirds are Christian. The school is both boarding and day, serving mainly our own district, but drawing an increasing number of boarders from all parts of East Pakistan, as the only other Christian High School for boys is in the north of the province. Its work has become even more vital for the building up of an educated Christian community and the development of its leadership, since in this new Muslim State education seems to be becoming the instrument of a nationalistic policy in many ways antipathetic to our Christian principles. This has created serious problems for all engaged in Christian education in East Pakistan, but the position would be even more serious for the Church if it had no schools where education can be informed by the Christian spirit.

How the Church Grows

HALF - YEARLY thanksgiving services held at our Congo stations are outstanding events. Miss Eileen Motley writes of the latest of these services at Quibocolo.

"Teachers and deacons come from

all our districts, bringing the men and women candidates for baptism, so that they may be interviewed by one or other of the missionaries and then examined by two of the local deacons to prove their understanding and sincerity. All these have previously come to Quibocolo from their villages two, three, four and even five days' walk, at least once before, asking that they might be baptized. A deacon or teacher accompanied each group to say that the man or woman concerned was already showing a changed life. A missionary sees each of these people and talks to the deacon or teacher about them. Then each is interviewed by two local deacons, who try to make sure that they understand the meaning of the Christian faith and know something of the life of Christ. If these interviews prove satisfactory, the candidates are sent back to their villages for a minimum of three months' teaching on the meaning of church membership and the sacraments, during which time they are on probation. Only after this can any candidate be brought to us for a second examination. If that is passed satisfactorily the candidate is considered ready for baptism.

"In all, 110 were baptized at the beginning of this month, and we saw many others brought to the station for the first time and who will hope to be baptized at the end of 1951 or during 1952. Of these, 153 were women, the larger number of whom we felt were ready to begin their second period of teaching and probation. Twenty-six, however, we felt had not understood sufficiently, and these must wait another year and come before us again, if the teacher then feels they are ready."

THE B.M.S. PRAYER CALENDAR FOR 1952 IS NOW ON SALE

You are advised to buy your copy early. Price, from your Church missionary secretary, 2s. 6d. ; from the Bookroom, 93, Gloucester Place, London, W.1., 2s. 9d.

RECRUITS FOR OVERSEAS



Top Row : MR. E. R. HALE, Letchworth Church, for building construction at Yakusu : MISS J. M. COMBER, B.Sc., Headingley Church, Leeds, for Quibocolo : REV. D. C. HICKS, M.A., B.D., Church of the Redeemer, Birmingham, for Dacca.

Middle Row : REV. T. I. BOWEN, Kidwelly Church, for Kond Hills : MISS C. M. DAVIES (Fiancée of Mr. Bowen) : MISS M. E. MORRIS, S.R.N., S.C.M., Park Church, Brentford, for Bhiwani.

Bottom Row : MISS D. J. STYLES, Dawes Road, Fulham Church, for Delhi : REV. E. C. BAXTER, B.Sc., Abingdon Church, for Barisal : MRS. BAXTER, Mount Pleasant Church, Northampton.

Fellowship in Prayer

Based on the Prayer Calendar

November 4-10.—Gift and Self-Denial Week ends on Sunday.—Pray for *San Salvador*, oldest Congo station, the church and its leaders in the town and surrounding villages, its boys' and girls' schools, its hospital and other work. Remember *Bembe*, from which the work spreads over the countryside. Pray that the church may grow in spiritual power and truth.

November 11-17.—Give thanks for *Quibocolo*, a district where hundreds have been added to the church. Pray that newly-won converts may, through wise and faithful teaching, become so grounded in Christian truth and practice that they may triumph amid temptation and adversity. Remember the deputation now in Congo as they face calls for extension to needy areas.

November 18-24.—*Bolobo*, in middle

Congo, is the headquarters of a work extending over an area as big as Yorkshire. Pray for the depleted missionary staff who supervise church and evangelistic work, efforts among men, women and girls, medical, industrial and translation work. Remember teacher-evangelists and other helpers in village outposts, that by life and lip they may commend the Word.

November 25-December 1.—Three other stations—*Tshumbiri*, *Lukolela* and *Tondo*—claim our prayers. Intercede for church members, for those in enquirers' classes receiving instruction for baptism and church membership, for children in schools, for hospital and dispensary in-patients and out-patients, for work among pigmies and lepers, and give thanks that the touch has still its ancient power.

MISSIONARY RECORD

Arrivals

- 20th August, Rev. E. Sutton Smith, from Tsinan.
27th August, Miss D. Mount, from Berhampur; Dr. and Mrs. E. G. Wilkins and two children, and Miss M. W. Shearer, from Udayagiri.
31st August, Rev. B. H. and Mrs. Thomas, Rev. R. A. Crumpler, Dr. and Mrs. J. F. Carrington, Rev. L. G. West and Miss W. N. Hadden, from study in Belgium; and Miss P. J. Phillips, from a visit to Belgium.
1st September, Miss G. Seymour, from Tsinan.
8th September, Rev. H. J. Casebow (by air) from Léopoldville.

Departures

- 1st August, Rev. E. H. Greaves, for Jamaica via U.S.A.
23rd August, Rev. S. Victor, for Delhi; Dr. and Mrs. E. W. Price, for Kimpese.
24th August, Miss H. C. Sun, for Tsinan; Rev. B. C. R. and Mrs. Henry and two children, for Udayagiri; Miss R. W. Page (by air after holiday) for Wathen.
26th August, Dr. and Mrs. S. L. Henderson Smith and two children, for Upoto-Pimu.

- 1st September, Rev. J. C. and Mrs. Garside, Rev. I. R. Secrett, Miss V. A. Mason and Miss H. I. Davis, for study in Belgium.
6th September, Rev. F. Cowell Lloyd, for Jamaica via New York.
17th September, Dr. M. C. Spencer, for study in Belgium.
18th September, Rev. E. C. and Mrs. Baxter and Miss M. White, for Barisal; Dr. J. W. Botoms, for Chandraghona; Rev. T. I. Bowen, for Udayagiri; Miss C. M. Davies, for Cuttack; Miss L. M. Case, for Balangir; Rev. D. C. Hicks, for Dacca; Miss M. E. Morris, for Bhiwani; Dr. Gladys Rutherford, for Etah; and Miss D. J. Styles, for Delhi.

Birth

- 23rd August, at Berhampur, to Rev. P. and Mrs. Rigden Green, a son, Andrew Rigden Green.

Marriage

- 25th August, at New Malden, Mr. Norman A. Ellis, of Calcutta, to Miss Daphne Margaret Hillard, of New Malden.

ACKNOWLEDGMENTS

(To 17th September, 1951)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Bob Carter's Box, 8d.; "Pathfinder"—A Thankoffering, £1.

Women's Fund: Ex G.A.'s Box, 5s.

Deficit Fund: Anonymous, £4; Anonymous (Bacup), 10s.; Anonymous, 12s.; Anonymous—Stackstead, £1; E.B., 10s.

Jamaica Relief Work: Anonymous, £1; Anonymous, £2; O. A. P. (Oxon), 2s. 6d. and hymn book; Anonymous, 2s. 6d.; M. O., £1; "A Sympathiser," £1 1s.; Anonymous, 10s.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

DECEMBER 1951 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Turning the World Upside Down

By CLIFFORD J. PARSONS, M.A., B.D., San Salvador,
Congo

IN November, 1940, soon after my arrival at San Salvador, a party of missionaries and Church leaders went out one day on the station lorry to visit an out-station some twenty-five miles distant in an attempt to settle a palaver between the village and its teacher. For several months there had been discord and matters had at last come to a head. It was a lengthy business, for both sides must be fully heard as justice and native proverb demand—"A chief does not eat a one-eared pig." But patience and prayer were rewarded when both village and teacher accepted the reconciling ministry of their brethren and the breach was healed.

For me, however, at my first full-scale palaver, the most vivid recollection is of Ambrose, a great figure in the history of the Church at San Salvador and its secretary for forty years, gesturing

with his hand in the direction of the children, sitting together on their papyrus mats as is the custom, and saying in his swift speech to the elders of the village, "In days gone by, before the Gospel came to you, would you have seen so many children as this in one village?" ; and as swift came the chorused answer, "No."

The memory of this scene has grown more meaningful with the years. Counting one's blessings and counting one's children are near synonyms in Congo. Monogamy and the heaven of Christian faith and practice have resulted in larger and healthier families wherever Christ is loved and served in sincerity and truth. Of course, there are childless marriages, which (alas) rarely endure: but where they have endured it has been quite simply a miracle of grace, for does not the proverb say, "Marrying is

trading, children are the profits?" Faith is always answered by blessing, even when the blessing comes through the travail of Job.

MANUEL DIALU has been a teacher evangelist for close on fifty years and a great servant of God. In early days when the village chapel in which he served was burnt down by enemies and the government officer commanded that those who had destroyed it should rebuild it with their own labour, Dialu led his little group of Christians to say, "We will build it ourselves. It is not fitting that unwilling hands should build a house of God." Dialu and his wife never had any children of their own, yet through forty years no breath of scandal came near their house. Five years ago the wife died and Dialu married again. At the age of seventy he rejoiced at the birth of his first child. Six months later the child died. Dialu, through the strength of his faith in Jesus Christ, has overturned the old order. He is one of those who is turning the world upside down.

Yet the Christian village itself is in many ways the unit of evangelism. Outstanding Christians there are, yet for the day to day propagation of the Gospel it is the witness of the turning upside down of traditional practice and age-old custom at Paza or Papela or Pelo that stabs awake the spirit of people in pagan villages. In general it is easy to tell a Christian village from a pagan one. There is a difference in atmosphere — as there must be when fear and suspicion are cast out by the



Primaries in Congo

love of God in Christ. And there are "signs following": no cactus lightning conductors on the housetops; no libations of beer at the village "gate" to appease witches: no charms and amulets round the necks and loins of children and adults. And positively, peace and confidence, for God is love: health and sanity, for your bodies are temples of the Holy Spirit: education and inspiration for the children, for of such is the kingdom of heaven: endurance in affliction and persecution, for He careth for you: fellowship, for it is said, "Bear ye one another's burdens. . . ." The village that has truly received Christ is cleaner, healthier, peaceable, unafraid, sanctified. And it is this that commends the Gospel to others in a dark land.

NOT all is success. The chief of Ntemo asked to be taught and the Church sent a teacher. Men and women were baptised and a tiny church was formed. Then heathen relatives of two members, husband and wife, went saying that they must send one of their sons to be brought up by his uncle, according to custom, and to be trained for the leadership of the family. Knowing that the influence

would be heathen, the man and his wife refused. The chief, who was elder brother to the husband, was greatly ashamed at this breach of tradition, and when threats proved unavailing, set himself against that home, the Christians, the teacher and the Church. There was conflict in that village until the death of the chief. There is repulsion as well as attraction in the Gospel and many who have sought its blessings without its disciplines turn away sorrowfully.

There are other forces at work in Africa to-day, turning the tables on the past, breaking up old loyalties and close-knit systems of social behaviour. Such forces are impersonal and colossal. Only in the Christian Church is

there to be found the personal activity of Christ's spirit which, while it turns the world upside down, creates a new world out of the ensuing chaos. As Msimangu says in *Cry the Beloved Country*, "My friend, I am a Christian. It is not in my heart to hate a white man. It was a white man who brought my father out of darkness. . . . The white man has broken the tribe. And it is my belief that it cannot be mended again. . . . It suited the white man to break the tribe. But it has not suited him to build something in the place of what is broken. . . . They are not all so. There are some white men who give their lives to build up what is broken. But they are not enough. . . ."

Medical Missions Jubilee, 1901-1951.

The Growth of a Nurse

By W. S. FLOWERS, M.M., M.B., Ch.B.

THE mission hospital fulfils a variety of functions. It is a centre for curative treatment, for public health and preventive work, for research into the causes of little-known diseases. It provides training in medical and surgical procedures to the recently qualified Chinese doctor, and it maintains a training school for nurses and midwives. All these activities are permeated by the Christian spirit and fused to an evangelistic purpose. The relative importance of these different functions may be debatable, but

all seek to reveal the Great Physician.

The pattern of medical services built up over the years in China, follows these lines laid down by Christian hospitals, namely: efficient medical treatment, public health services, research, medical and nursing training. The Ministry of Health in China has acknowledged the inestimable debt owed to Christian doctors and nurses in the 305 mission hospitals who have laid such foundations. Foster Hospital at Chouts'un is one such hospital. Built



A Toiler in China

by faith in the early days of the 1914-18 War, it had to be closed soon after, not to re-open until 1920.

Perhaps the greatest contribution made by Christian hospitals has been in nurses' training. In the last century, nursing in China was in the hands of the village "biddie", dirty and primitive. Nursing was a despised occupation, tainted by a variety of fears and superstitions. Yet the day came when almost every Christian hospital had its nursing school and a waiting list of eager young aspirants hoping for admission. The curriculum was similar to that followed in European countries, and the standard nearly as high. Foster Hospital had a nursing school with a high reputation, and drew men and women students from a wide area.

MA KUEI CHIH came to this nursing school from Tsingchowfu, from a very poor home. When a small waif he had been

rescued from poverty by Miss Kirkland, who helped him through Shou Shan School and then through the nursing course. He was a callow youth with an undisguised repugnance for disease and dirt, and a shy eagerness to learn all he could. Book knowledge came quickly. He never took himself too seriously, and developed a refreshing conscientiousness in practical nursing duties. The Chinese are generally guided by precedent, and when he saw Miss Logan bathing a particularly dirty patient, his interest was aroused. He knew he could not do less for his own people than this foreigner was prepared to do. He watched the doctors handling the wounded and sick, and touching the lepers, and he knew he must be equally courageous and compassionate. By the time he graduated he had found a Christian sense of vocation. Conscientious to a degree, tireless in service to patients, undertaking the most unpleasant tasks willingly, we saw him grow

in character. He was fitting himself for high responsibility.

When anti-Christian feeling ran high, threatening our work, he came to talk to me about baptism. He chose such a time to make his public avowal in the Chouts'un church when there was nothing to gain and everything to lose. His influence was such that others, students and coolies, followed him through the waters of baptism. The infectious quality of his sincerity and devotion scattered all fears and anxieties—joy reigned. In 1936, shyly and reluctantly, he yielded to our persuasions to become the first Chinese Principal of Foster Hospital Nursing School. His humility, like his sense of responsibility, was only equalled by his devotion to his Master. Things were safe in his hands and a new chapter in the history of the hospital was opening. However, war closed that chapter.

IN 1937, the National Government appealed for us to release staff to work amongst Chinese wounded. We were not surprised when Ma came to inform us that he must respond to this appeal. Many of the others followed him. Hazardous journeyings, nursing under appalling conditions, work for refugees, such experiences made up the story of the long trek to the West. He served with the Chinese Red Cross throughout the war, rising to take charge of a detachment. They called him "Doctor" Ma,

and he often had to perform a doctor's duties.

At the end of the war he joined the Border Service Mission of the Church of Christ in China, and took charge of a medical unit amongst the tribes people. His Christian influence, his uncomplaining and devoted service under primitive conditions brought joy and healing to the patients. In 1948 he suddenly died, and a community of tribespeople and Chinese gathered to pay tribute to the Tsingchow waif who had brought the light of the Gospel to them. In his last letter to me he talked of rejoining me to try to re-open our medical work in Shantung. He died without seeing that promised land of restored hospital service.

The records of Foster Hospital Nursing School might produce a series of chapters about Mr. Ma's friends who followed the same pathway, became nurses, found a Saviour and followed a Master, became slaves to an idea He had planted in their hearts, and who served their fellows in adversity, in peace and war. It might read like Hebrews xi, for "by faith they went out not knowing whither they went." Not all reached their promised land, but all served the sick and wounded, brought comfort and joy by their nursing care, healing and hope by their compassion and dedicated gifts. They built a community of love. On such faith the City of God is built and the gates of hell shall not prevail against it.

The ANNUAL NEW YEAR UNITED PRAYER MEETING will be held in Bloomsbury Central Church, London, W.C.2, on Tuesday, January 1st, 1952, at 11 a.m., and will be conducted by the Rev. Callum C. Patterson, M.A., of Harrow.

Our Congo Mission 1951

By W. D. REYNOLDS, B.A., B.D., Field Secretary

II

THE one essential feature of our service in Congo today lies in the fact that now it is clearly seen as part of the world-wide service of the Church of God, pursuing the same aims, ministering to the same needs and often confronting the same difficulties as the Church of God in the homeland. The African is much less of a special type of human now than formerly. Caught up in the same struggle for material betterment and personal satisfaction as the rest of the world, he approaches more and more the Standard Man—not different in essentials from other men and not living in a continent more heathen than Western Europe. Very many of our people today share the world-wide discontent with the past and the world-wide uncertainty of the future. Old habits and tribal customs no longer suffice for them: age-long beliefs are fading away. They have got adrift from the old village home and have flocked to towns and industrial settlements to try out the new life there. But bereft of loyalties to discipline their desires and to direct their purposes, they find themselves spiritually homeless and floundering in a welter of fleeting pleasures and exciting adventures that yield no lasting satisfaction and easily lead on to an abyss. They

believed that knowledge, wealth and ease could be theirs for the asking, but, finding the hard, cold facts of life against them, they try to persuade themselves they are being frustrated, and swiftly become cynical and bitter—a disappointment to themselves and a menace to the community.

There is one sure way to meet this dangerous situation. Jesus Christ has something to say to the African men and women seeking, striving, struggling, hoping to find their way to satisfying life.

MISSIONARIES in Congo are ever taking up that task as the great privilege of their calling, but if Christ's Word is to resound everywhere throughout this wide and needy field there must be an increase in the missionary staff. The greatest need in our Congo Mission today is for men and women with a deep personal evangelical experience, who will give themselves in friendship and humble service to win the confidence of our people and lead them to the Saviour of the World. Only

Where Congo Leaders are Trained



faith in God can make the people of Congo equal to life's demands, patient amidst its perplexities and victorious over its temptations, and they will find that faith best when they see it incarnate in the lives of those they respect and trust. We cannot keep the modern world out of Congo, but we can make sure the Gospel of the Grace of God is there.

Thus our Congo Mission in 1951 continues the great tradition and meets the new order with its wider opportunity in the faith that has inspired the B.M.S. throughout its history. The Congo field needs now, as always, the gifts and sustained interest of

the Church in the homeland, but it needs also missionaries to maintain its present work and carry it forward to fruition.

In Congo it is sometimes said the heroic days are over, and this is true ; but when all the pioneering work is done, the work of God demands and always will demand the heroism of patient, self-forgetting service. It is not the call of man, or even the call of a great mission field, that is sounding forth today ; it is the call of God. God still chooses His servants and commands their obedience. It is ours to hear and heed the Saviour's words, " Pray ye the Lord of the harvest to send forth labourers."

Grace Through a Song

By R. V. EMERY, B.A., B.D.

IN the little village of Tumble-Down-Turban—a name which records a notable accident to some local worthy—there is a little house I love to visit. In that house there lives a very old man who is completely blind. It is a joy to go and see him.

When I first visited the village ten years ago, I was seeking the very scattered remnants of the Christian flock in that area, and feeling very depressed about the complete absence of so many and the worldly self-seeking of those who remained. But on entering this village I was immediately shown to this little house as the well-known residence of a *Padoli* or *Padre's Man* as the Christians are sometimes called. Owing to the changes in missionary staff he had not been visited for many years, and he was delighted to "see" me.

He made me sit down and tell him all the news. He sat with a wonderful smile on his face as we

sang well-known hymns and prayed together. Then he took down his old gourd-violin and sang his own hymns praising the grace of God and the love of his Saviour. It stirred my heart to realise that, after all, the grace of God still works in the hearts of men despite all our unfaithfulness and inability to nurture the lives of these Christians.

This man had only been visited once in ten years, and was not only completely blind but quite illiterate. Yet he had composed and sung these Christian hymns to all who came to his house and, in telling the story of God's love to others, he had nurtured his own faith and kept alive the work of the Spirit in his own life.

When the missionary eventually arrived to teach and to help, it was the missionary who was helped and cheered on his way with another lesson in the faithfulness of God.



Women Take Their Part in China

To Bethlehem

IT is good that once a year at least we should go to Bethlehem that we may gather about the Babe who was born there nearly two thousand years ago. The journey was never more urgent or necessary than now, for in Bethlehem we find God's answer to man's strivings and separations, his alarms and fears, his questings and needs.

Shepherds at one extreme and wise men at the other drew about Him in adoration and worship as He lay in His rude surroundings, for they recognised Kingship in the Babe. And above them the heavenly choir chanted its message of peace and goodwill. Since then uncounted hosts of all lands and classes have paid their tribute of homage and surrender, have rejoiced in the peace He has brought into their lives, and have been animated by goodwill towards their fellows.

WE go to Bethlehem to have our terrors removed by contact with Him who is the deliverer of men. Multitudes face the uncertain future with anxiety and foreboding. They are aware of a menacing national and international situation. While no sane man wishes for war, none can be certain that sooner or later the world will not be plunged into it, with untold suffering and

disaster to humanity. Bethlehem reminds us that through the Babe who lay there men can be freed from themselves and brought into a harmony with God that will lead them into a harmony with each other that nothing can destroy.

We go to Bethlehem to offer gifts worthy of a King. Whether we are wise or simple, we see in the Babe one who is greater than the sum of all wisdom and the crown of utter selflessness and self-giving. In His presence we cannot hold back whatever He asks of us—our gifts of body, mind and spirit, in fact, ourselves, because there we know that He gave Himself for us.

WE go to Bethlehem to be reminded once again that He whom we find there is not only our Saviour, but that He is the Saviour of the world. We recall those who have travelled there throughout the centuries to bow before Him. We remember those in many lands who will be there with us this year, some of them for the first time. We think especially of those who, cut off from us by barriers of men's making, will nevertheless be in our company in spirit. And we hope and pray for the day when all men will be there.

H. L. HEMMENS

All Friends Together : 6s. (by post 6s. 4d.) Visual Education Department Bookroom, 93, Gloucester Place, London, W.1.

HERE is the kind of Christmas present that children will welcome and treasure. Its ninety large

pages are packed with stories, puzzles, games, pictures to colour and things to make. These introduce our boys and girls to the children of other lands and will do much to promote understanding, friendship and brotherhood between them. It is well produced and attractively bound.

You Did Not Come to School

By DOROTHEA M. PHILCOX, Gaya, India

IT is Sunday morning in Gaya. On the day-school veranda about sixty children have met for Sunday School. Try to picture them in your mind's eye—mostly schoolgirls, with here and there small brothers and sisters. Many wear saris; others wear baggy Punjabi trousers and a loose cotton jumper; others have striped pyjamas and kurtas and some have simple cotton frocks. All have bright faces! Two Indian teachers and the missionary complete the picture.

We sing one or two hymns and then unite to ask God's blessing on our homes and friends, Sunday School children all over the world, and ourselves and those who are less fortunate than ourselves. Then we divide into classes for the lesson, coming together again to sing in Hindi, very reverently, with eyes closed and hands folded, that prayer which links us with others "far round the world"—the Lord's Prayer.

WHO are these children and from whose homes do they come? Everyone is from a Hindu home and, apart from small brothers and sisters, each one attends our day

school and has had six Bible lessons during the week—for we have school on Saturdays, too.

Once, when I was ill, a former pupil came to visit me. She sat for hours by my bedside. I did not feel like talking to her, far less like singing to her, but I felt rather guilty when she remarked on leaving, "It is Sunday; I have been here a long time and you have not sung any hymns. I thought you would. I always sing hymns about Jesus on Sundays!" As a child she had formed the habit of observing Sunday as God's day, and, many years later, still did so.

We think it is worth going on the seventh day if the children will form such a lasting habit.

INDIA has been declared a secular state and religious teaching therefore has no place in the school syllabus. This affects Hindu and Muslim schools equally with Christian institutions. We are not allowed to give

Girl Guides in India



Bible lessons during school hours, but those interested remain afterwards for a short lesson, and we rejoice that almost every girl does so. Their genuine interest is manifested by their desire to possess a copy of the Bible or New Testament. Every Christmas we have many requests from the girls for these books as a prize, and most of the girls above Class I now have one.

In the average Indian home reading matter is scarce, and for this reason probably fathers, brothers and other literate members of the household will pick up these Bibles and read them. We pray that some may be led to Christ through thus reading His Word.

The children, too, pass on what they have heard in school. Two bright-eyed little Punjabi refugees came to me and said, "Please may we have a picture of Jesus for our grandmother?" When I asked if grandmother knew anything about Christ they looked surprised and replied, "Of course she does! We have told her all the stories that we have heard in school, and that is why she wants a picture now. When you give us Bibles at Christmas we shall read the stories to her." So by means of the printed word and on the lips of the children the story of our Saviour's love enters homes where otherwise the Gospel story might never be heard.

The tinies were doing sums and the missionary noticed them copying answers from nearby slates. Rebuking them, she pointed out that this might, if undetected, serve its purpose now, but that it would be of no avail at examination time, as they would be sitting too far apart. Little Prab-

hawati piped up and said, "Yes, Missahiba, and Jesus does not like it if we do things like that!" Only in our school had Prabhawati learnt about the things that Jesus likes us to do.

WE hope that it is not only during Bible lessons that the girls learn of Jesus; and it is the earnest desire of each worker that we may show Him forth in our lives. We try to enter into the lives of the children and encourage them to tell us of their homes and their joys and sorrows, and, when possible, we visit the sick ones. This gives us an entrance to homes where we are welcomed because of our interest in the children. We try to teach the children that Jesus is interested in each of them and in their everyday lives and that they can talk to Him in prayer and ask His help and understanding. They learn, too, to pray for others. They like to lead their classmates in prayer. One little girl once prayed, "Please, Jesus Christ, bless all the poor children. Bless their clothes; don't let them split." If you have only the garments you are wearing, it is important that they shall not split, so her request was very practical.

IN the rainy season many of them suffer with eye trouble and sores on their bodies. These yield to simple treatment, so we do what we can to relieve their suffering. You might come into school and see a queue outside the little office—girls who want their eyes bathed with lotion or their sores washed and bandaged. This will surely be a message of love from the One Who has given us the privilege of caring for these children. Once, when I

had been absent on account of illness, I was greeted on my return by a small maiden who, looking very reproachful, said, "Missahiba, for one week you did not come to school! For one week nobody put lotion in my eyes!"

The future of the school is uncertain. If we withdrew, the

school would probably be taken over by local authorities, but we who serve there would feel that the hundred and seventy children who attend would be able to say to us, "You did not come to school, so nobody told us of the love of Jesus Christ." Will you join us in praying that this may not happen?

Esimba

ESIMBA is clever with his hands. He has a sewing-machine and makes little frocks, suits, and other garments. Most Africans with such a gift sit in their villages sewing all day and become rich through selling their goods. Esimba, however, had in his heart such a love for the Lord Jesus that he wanted to spend his time serving Him. So, although he had a wife and a large family, he took the post of evangelist of the hospital at Pimu. For this he only receives a few francs a month. So, in his spare time, he has to sit at his sewing-machine—to eke out his income. Because of the love in his heart for Jesus he counts it a joy to serve. If anyone is in distress Esimba is to be found there. If there is trouble Esimba gets to the root of it. He has a word of uplift and comfort for every patient and is not too proud to do some menial task for them.

When Molangi's wife died it was with Esimba and his family that the stricken young man and his two children found refuge. That is Esimba—a man of simple, childlike

faith and kindness; his face always happy and peaceful. Surely he is a true servant of the Lord Jesus Christ. Pray for him. ALISON M'GREGOR

The Leper Camp

DURING the past year the leper camp on the opposite bank of the river to the hospital has become the responsibility of the Yakusu medical staff. There are over 500 lepers in the camp and they receive medical treatment at the hands of two African Christian nurses. A doctor spares one day a week to go over there and Sister White goes over once a week to hold a baby welfare clinic. Some member of the white staff at Yakusu crosses over every alternate Sunday to take a service in the fine new brick church which the lepers have helped to build. Here is a huge opportunity for Christian service for someone to do a full-time job of work, and at the present time, with new drugs available for treatment, the encouragement in such work as this is greater than it has ever been.

SYLVIA C. VARLEY

Negro Spirituals: 160 pages; cloth. 7s. 6d. (postage 6d.). V.E.D. Bookroom, 93, Gloucester Place, London, W.1.

THIS book, which is the result of eight years' patient work, includes one hundred and twenty negro spirituals, some of which will be familiar to people in this country,

while others will be unknown. The work was undertaken to provide Christian hymns and tunes for the Bantu people of Africa that would be more in keeping with their traditions than are words and music imported from Europe and America. At the same time, it should appeal to folk in this country. The tonic sol-fa notation is used throughout.

FOR SERVICE OVERSEAS



Top Row : Miss M. White, Wilton Church, for Barisal ; Rev. R. W. Lewis, Woodford Church, for Balangir ; Mrs. Norman Ellis, New Malden Church, for Calcutta.

Middle Row : Miss L. M. Fagg, Princes Risborough Church, for Yakuſu ; Rev. and Mrs. B. H. Thomas, Thornaby-on-Tees Church, for Yakuſu.

Bottom Row : Rev. and Mrs. R. A. Crumpler, Orpington Church, for Wathen.

Fellowship in Prayer

Based on the Prayer Calendar

December 2-8.—The B.M.S. has been working in East Bengal since 1794. Its present stations are *Dinajpur, Rangpur* and *Purneah*. Church, evangelistic and educational work is carried on with vigour and devotion. Prayer is asked for the missionary and Pakistani staff, for the church members and Christian community, for ability to enter openings which exist, and for the Village Christian Women's Training Centre.

December 9-15.—*Dacca* is the capital of Eastern Pakistan. Here the Society seeks to present the claims of the Gospel to Muslim students and townsfolk and in the surrounding villages. The work is hard and open responses are few. Pray that stubborn opposition may be overcome by the power of Christ shown in the lives of missionaries and church workers and members, and by the sincerity and strength of their witness.

December 16-22.—The B.M.S. is part of a world-wide missionary movement, and we pray this week for all who seek to present the gospel of salvation to the peoples of many lands, and for those

international and interdenominational bodies which are associated with the World Council of Churches, the International Missionary Council and the various National Christian Councils, that they may be led by the Spirit of God and used mightily to establish His Kingdom in the hearts of men.

December 23-29.—We unite in thanksgiving for the *Gift of Jesus*, Who came to be the Saviour of the world. We remember fellow Christians in all lands, bound together through His redeeming grace and who share with us the joys of Christmas because they know its meaning. Let us give thanks also for those who keep the Festival for the first time this year because they have passed from darkness to light.

December 30-January 5.—Prayers are sought for the Society's *Committees and Officers* as they face the responsibilities and uncertainties of a new year, that they may be fortified in faith and courage by the record of God's dealings with the Society throughout its long history, and go forward sustained by His unfailing presence and promises.

TO OUR READERS

RECENT rises in paper and printing costs have added £1,500 a year to our magazine bill. This means that the **MISSIONARY HERALD, WONDERLANDS, and THE QUEST** are being produced at a heavy loss to the Society.

In the conviction that our readers would not wish this to continue it has been decided to increase the price of the **MISSIONARY HERALD** to 4d.

At the same time, it has been found possible to enlarge the size of the page, thus allowing for more news matter, pictures and other features.

We are sure that our thousands of loyal readers will accept this new situation and gladly pay *the extra penny a month*, and that they will commend the magazine to others in the churches.

Cover Picture : *A View of the Himalayas*

Give Stamps at Christmas

MR. C. H. KING, Honorary Secretary of our Foreign Stamp Bureau, will welcome enquiries from collectors. He makes the excellent suggestion that foreign stamps form acceptable and useful Christmas presents. His address is—23, Prentis Road, London, S.W.16.

For 1952

FOR your own use during 1952 and for acceptable and serviceable Christmas presents to your friends, you are advised to buy the **B.M.S. PRAYER CALENDAR** with its attractive picture in colours, its weekly text and its daily subjects for prayer. 2s. 9d. : V.E.D. Bookroom, 93, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

(To 15th October, 1951).

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "An Australian Well-Wisher," £1; Anonymous (A Thankoffering for kindness of friends—Orpington), 10s.; Anonymous, "Bestir Yourselves to Success," £1,000; Anonymous, "Clydebank," £2.

Medical Fund: Reader of *Baptist Times*—E. E. L., £2.

Deficit: "A Thankoffering from Two Sisters," £1.

Jamaica Relief Work: M. P., Longsight, 10s.; "In Memoriam—Ton Pentre," £2 5s.; G.R., 10s.; Anonymous, £2; "A Worshipper at Billingham-on-Tees," £1; "To Relieve Suffering, £5; Anonymous, £4; "A Prayerful Good-Wisher," £2; Anonymous, Alma Vale, Bristol, £1 1s.; G. E., Canham, Swavesey, Cambs., £2; "Inasmuch," £1; H. & D., 10s.; Anonymous, Edinburgh, £3; J. L. T., reader of the *Baptist Times*, £1; Anonymous, Sidmouth, £2; Anonymous, Bristol, £1; Anonymous, Cheltenham, 10s.; A. Lant, £2 2s.; Anonymous, Northampton, £1.

Legacies

THE following legacies have been gratefully received in recent weeks:—

		£	s.	d.
Aug. 15th.	Mrs. A. Hutchins	..	25	0 0
	Miss S. Lawrence	..	15	0 0
16th.	J. F. Holliday	..	100	0 0
	J. D. Moxon	..	314	1 5
22nd.	Mrs. A. M. Vincent	..	99	10 0
27th.	Mrs. L. H. Joce	..	1,622	9 7
Sept. 1st.	Miss M. A. S. Biggs	..	15	0 0
5th.	Mrs. E. A. Willis	..	100	0 0

		£	s.	d.
Sept. 7th.	Miss N. E. Blower	..	40	1 8
15th.	Miss M. J. Smith (for Smith-Thomas Hospital, Pimu)	..	2,000	0 0
	F. Williams	..	20	0 0
24th.	S. Brown	..	100	0 0
Oct. 2nd.	Mrs. E. Sturges	..	25	0 0
9th.	Miss E. A. Simpson	..	610	0 0
12th.	E. Morgan	..	1,000	0 0
	Mrs. A. M. Purton (Medical)	..	100	0 0

MISSIONARY RECORD

Arrival

4th October, Mr. P. F. Nelson, from Tsinan.

Departures

21st September, Dr. Dorothy G. Medway, for Palwal; and Rev. W. W. and Mrs. Winfield, for Serampore.

22nd September, Mr. and Mrs. N. A. Ellis, for Calcutta; Miss L. M. Fagg, for Yakusu; and Rev. E. H. and Mrs. Morrish, for study in Belgium.

28th September, Rev. G. B. Merricks, for study in Lisbon.

5th October, Dr. Ellen M. Clow and Rev. G. J. M. Pearce, for Congo (Deputation).

7th October, Rev. B. H. and Mrs. Thomas, for Yakusu.

8th October, Rev. J. Tweedley, for Congo (Deputation).

14th October, Dr. and Mrs. J. F. Carrington, for Yalembo.

16th October, Mrs. G. D. Reynolds, for Baraut; and Rev. L. J. Taylor, by air for Congo (accompanying the Deputation).

19th October, Miss C. Manson, for Rangamati.

Marriage

22nd September, at Beckenham, Rev. Robert Alan Crumpler to Miss Patricia Joan Phillips.

Death

28th September, at Hove, Rev. Richard M. McIntosh (India Mission, 1884-1926).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

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